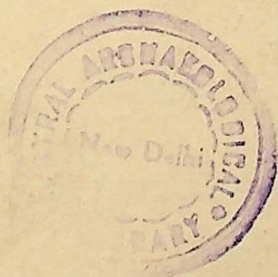
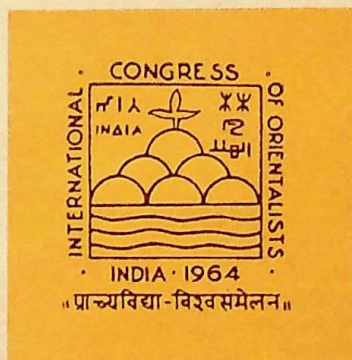


ORIENTAL STUDIES IN INDIA



ORGANISING COMMITTEE
26th International Congress of Orientalists

New Delhi, India

1964

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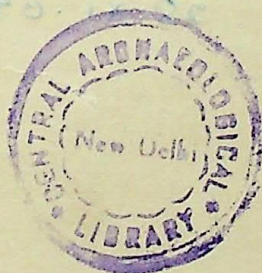
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ORIENTAL STUDIES IN INDIA

EDITED BY

R. N. Dandekar

V. Raghavan



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Dandekar / Raghavan

ORGANISING COMMITTEE

26th International Congress of Orientalists

New Delhi, India

Archaeological Survey of India,
Frontier Circle Library, Srinagar.

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Date ... 22.xi.64 ...

P R E F A C E

This book entitled *Oriental Studies in India*, which is being published on the occasion of the 26th International Congress of Orientalists meeting at New Delhi, consists of two parts. Part One (edited by R. N. DANDEKAR) comprises articles embodying an objective survey of the work which has been done or is being done in India in several branches of Orientalology since Independence (that is, 1947). It may be emphasised that these survey-articles do not by any means claim to be exhaustive, nor do they seek critically to assess the quality of the work done. They have a modest aim, namely, to indicate, in a broad manner, the major lines on which this work has been proceeding and the main trends which it reflects. In these survey-articles, attention has been devoted mainly to what has appeared in the form of books, treatises, editions of texts and studies; naturally it has not been possible to cover the wide field of articles and papers published in learned periodicals. The Ministries of Government of India and the several Boards, Committees and Statutory Bodies set up by them have, since Independence, done much to promote Oriental Studies under the auspices of the Universities and other non-official organizations. Except in passing, no account has been given here of the steps taken by these official and statutory bodies.

It may strike the reader of these survey-articles that Indian work in the field of Orientalology has been mostly Indological, with some extensions into what is sometimes called Greater Indian Studies comprehending South-East Asia, Tibet, China, Central Asia and the Middle East. But, thanks to the increased help from Government, Oriental Studies in this country are now taking rapid strides, and Indian scholars, it is hoped, will in the coming years make substantial contributions to other branches of Orientalology as well. The present meeting of the International Congress of Orientalists in India will, no doubt, prove a great source of inspiration for this widening of interests among Indian scholars.

Part Two (edited by V. RAGHAVAN) is a kind of Directory of Centres of Oriental Studies in India. It gives, as far as possible, relevant information about Research Institutes, University Departments, Libraries, and similar other official, semi-official, voluntary and commercial organizations, which concern themselves with Oriental Studies and Research. These institutions are arranged State-wise in alphabetical order. In the presentation of the material in this Part, the editor has mainly used the data supplied by the institutions themselves through the proforma replies. In some cases, he has supplemented this material by

the data collected by him for his *New Catalogus Catalogorum* work and also during his tour of the country on the Sanskrit Commission appointed by Government of India. At the end of the State-wise lists are mentioned the leading All-India bodies, like the All-India Oriental Conference which serves as the national forum of Orientalists in this country. Part Two thus constitutes a veritable "Orientalist's Guide to India".

The editors wish to express their sincere thanks to the authors of the survey-articles, to the institutions which readily supplied the necessary information, and to the Director General of the Archaeological Survey of India and his regional offices as also to the Secretariat of the Organising Committee of the International Congress who were responsible for the quick collection of the proforma replies. Thanks are also due to the Bhandarkar Institute Press, Poona, which has co-operated with the editors by printing this volume expeditiously.

New Delhi, India }
January 4, 1964 }

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PART ONE

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VEDIC, SANSKRIT, AND PRAKRIT STUDIES

R. N. DANDEKAR

(i) *Vedic Studies*

Some forty years ago, speaking of Vedic research in this country, the President of the Vedic Section of the Second All-India Oriental Conference held at Calcutta complained that the Indians did not till the soil which they owned. It was indeed a very rich soil, he continued, and a virgin soil; but foreigners came, tilled it, and reaped away the harvest. Lately, however, things have changed for the better, and Indian scholars have been occupying themselves with Vedic studies and research with great alacrity, so much so that Vedic philology has now come to be recognised as a major branch of Indological studies in India. Even a casual glance through DANDEKAR'S *Vedic Bibliography* (Vol. 2)¹, which constitutes a comprehensive and critical register of most of the significant writings dealing directly or indirectly with the Veda and allied antiquities which have been published in India and outside between 1945 and 1960, will convince one of the extent and variety of the contributions made by Indian scholars in recent years. One of the striking features of recent Vedic research in this country may be said to be the discovery and publication of several hitherto unpublished commentaries on Vedic texts. The only commentary on the whole of the *Rgveda* so far available was that of Sāyaṇa. It was also the best known commentary. MAX MÜLLER'S monumental Oxford edition of the *Rgveda* with the commentary of Sāyaṇa was published between 1849 and 1874, but that edition has been long out of print. The edition of the *Rgveda-Samhitā* with Sāyaṇa's *bhāṣya*, published by the Vaidika Saṁśodhana Maṇḍala of Poona, not only fills in the gap created by the non-availability of MAX MÜLLER'S edition but also shows considerable improvement on it. As special features of the Vaidika Saṁśodhana Maṇḍala edition may be mentioned the appendix to the fourth volume,² which gives the *Khila-sūktas* with an exhaustive introduction, and the various indexes which constitute the entire fifth volume.³ In his commentary, Sāyaṇa mentions several predecessors by name, such as, Udgitha and Mādhava-bhaṭṭa. The available portion (that is, the first eight *adhyāyas* in the

¹ University of Poona, 1961. The abbreviations used in this *Bibliography* are used also for this paper.

² Published in 1946.

³ Published in 1951.

first *aṣṭaka*) of Mādhava's commentary, which is generally believed to be the oldest known commentary on the *Ṛgveda*, is published at Adyar, in two parts, under the title, *Ṛgveda-vyākhyā Mādhavakṛtā*.¹ A commentary on the *Ṛgveda* by Mādhava, the son of Veṅkaṭa, who is to be distinguished from the Mādhava mentioned above but who too is pre-Sāyaṇa, is now found to cover the whole *Samhitā*. An edition of the *Ṛgveda* together with this commentary has been prepared by SARUP and is being published at Banaras. This edition planned in six volumes, out of which the fourth volume was published in 1955, gives the text of the *Ṛgveda* with the *padapāṭha*, the commentary of Veṅkaṭa-Mādhava called *Ṛgarthadīpikā*, and critical apparatus containing different interpretations of Ṛgvedic words available from Indian sources. The relevant portions of the *Ṛgarthadīpikā* are reproduced also in the Adyar edition of *Mādhavakṛtā Ṛgveda-vyākhyā*. An edition of the *Ṛgveda* with the *Ṛgarthadīpikā* and the *bhāṣya* of Skandasvāmin is being published in the Trivandrum Sanskrit Series, while portions of the *bhāṣya* of Skandasvāmin based on a palm-leaf manuscript in Malayalam is being serialised in the *Adyar Library Bulletin*.² A portion of Udgitha's *bhāṣya* on the *Ṛgveda* was published by the Research Department of the D. A. V. College of Lahore some thirty years ago. A reference may be made in this context also to KAPALI SASTRI's new commentary on the *Ṛgveda*, called *Siddhānta*,³ which embodies Śrī Aurobindo's esoteric interpretation of the Veda.

Apart from these commentaries on the *Ṛgveda-Samhitā*, various little known commentaries on select Vedic *mantras* from different *Samhitās* — particularly on such *mantras* as are of ritualistic import—have now been brought to light. From among these may be mentioned the works of Guṇaviṣṇu and Halāyudha. Guṇaviṣṇu, who lived some time before the 12th century A. D., has, in his *Chāndogya-mantra-bhāṣya*, explained the Vedic *mantras* commonly used in the *grhya* rites of the Sāmavedins. He was followed by a host of scholiasts in Bengal led by Halāyudha, who was patronised by Lakṣmaṇasena of Bengal (12th century A. D.). Halāyudha is the author of a large number of works, one among these being the *Brāhmaṇasarvasva* in which he has commented upon the Vedic *mantras* prescribed in connection with the *grhya* rites of the followers of the *Kāṇva-Śukla-Yajurveda*. He deplores the paucity of commentaries on the *Yajurveda* and criticises Uvaṭa's *Mantrabhāṣya* as being inadequate for the understanding of the text. It is interesting to note that Śatrughna compiled, in the early 16th century, a work called *Mantrārthadīpikā* which is for the most part based on Halāyudha's *Brāhmaṇasarvasva*. Rāmanātha of the 17th century A. D. has written the *Sāmaga-mantra-vyākhyāna* which is again a commentary on Vedic *mantras* recited by the Sāmavedins in

¹ Adyar Library Series, 1939-47. ² A L B 14-16. ³ Pondicherry, 1950-51.

their *gṛhya* rites. Mention may be made here also of Dinakara Bhaṭṭa's *R̥garthasāra*¹ which is a commentary on 207 *mantras* from the *R̥gveda* selected at random. It would, indeed, appear that the practice of commenting on a chosen set of Vedic *mantras* had begun at an early date and continued till late in the 17th century. As for the other Vedic texts, it was generally believed that Sāyaṇa had commented only on the first twenty *adhyāyas* of the *Kāṇva-Śukla-Yajurveda*. However, a manuscript of his *bhāṣya* on the entire *Saṁhitā* was recently discovered by Durga Mohan BHATTACHARYYA in the Orissa State Museum, Bhubaneswar. A commentary on that *Saṁhitā* by Ānandabodha was serially published in the *Sārasvatī Suśamā* of the Varanasi Sanskrit University between 1953 and 1955. An edition of the *Aitareya Brāhmaṇa* with Śaḍguruśiṣya's *vṛtti* called *Sukhapradā* is being published in the Trivandrum Sanskrit Series, while Durga Mohan BHATTACHARYYA has edited the *Chāndogya-Brāhmaṇa* (only its first two chapters which comprise the *Mantra-Brāhmaṇa*) with the commentaries of Guṇaviṣṇu and Sāyaṇa.² The discovery, and in most cases the publication, of all this commentarial literature must, indeed, be regarded as a significant event in the history of Vedic studies, for, they establish the continuity of the tradition of Vedic exegesis.

Another significant event in the history of Vedic studies and research is the recent discovery by Durga Mohan BHATTACHARYYA of a palm-leaf manuscript of the *Paippalāda-Saṁhitā* of the *Atharvaveda*³. This manuscript was discovered at Vasudebpur in the Puri district of Orissa. It is written in Oriya characters, and, though incomplete, is generally correct and in fairly good condition. Since the *Paippalāda-Saṁhitā* known till now was based on a birch-bark manuscript derived from Kashmir, that version of the *Atharvaveda* was called 'Kashmirian' *Atharvaveda*, and it came to be generally suggested that the followers of the *Paippalāda-Śākhā* of the *Atharvaveda* belonged mainly to that region. It can, however, be now shown that the *Paippalāda* school flourished in various other parts of India and that its sphere of influence extended to Gujarat, Utkala, and the territories which were ruled over by the Pāla and Sena kings of Bengal. It seems that the *Paippalāda-Saṁhitā* represents an older tradition than the *Śaunaka-Saṁhitā*. The literary output of the *Paippalāda* school also seems to have been quite considerable. An edition of the *Paippalāda-Saṁhitā* based on the Orissa manuscripts and containing critical notes is now being published in the Calcutta Sanskrit College Research Series (No. 26).

One of the major Vedic texts to be newly published in recent times is the *Jaiminīya-Brāhmaṇa*. Since the discovery by BURNELL, in the region round about Mangalore, of a few fragments of this *Brāhmaṇa*,

¹ Sanskrit Academy, Osmania University, Hyderabad, 1959.

² Calcutta Sanskrit College, 1958. ³ O H 5, 81-86.

some work relating to it had been done by WHITNEY, OERTEL, and CALAND. But it was given to RAGHUVIRA and LOKESH CHANDRA to publish the first complete critical edition of that work.¹ Through this edition, which is based on some newly discovered manuscripts, the two scholars have made available one of the bulkiest Vedic Texts—the *Jaiminīya-Brāhmaṇa* consists of 1252 sections—a text which is indispensable for the understanding of the technique of the Sāmāgas. Various new editions of single *Upaniṣads* and collections of *Upaniṣads* have been published in recent times. However, a special mention may be made of the edition of the eighteen *Upaniṣads* being published by the Vaidika Saṁśodhana Maṇḍala of Poona. The first volume of this edition² contains the texts of the eighteen *Upaniṣads* with notes and index. As a matter of fact, the index of words and clauses in the principal *Upaniṣads* is a notable feature of this volume. The *Upaniṣat-kāṇḍa*,³ which forms the second volume of the *Dharmakośa* being published by the Prājña-Pāṭhaśālā of Wai, gives in its first part a collection of pre-Upaniṣadic Vedic texts which represent the background of the Upaniṣadic philosophy. The second and the third parts contain full texts of nineteen *Upaniṣads* followed by the explanatory portions from the commentaries of Śaṁkara, Rāmānuja, Nimbārka, Madhva, Śrīkaṇṭha, Vallabha, and Vijñānabhikṣu. The fourth part constitutes an *Upaniṣad-vākya-kośa*. RADHAKRISHNAN'S edition of *The Principal Upaniṣads*⁴ gives the text of the eighteen *Upaniṣads* in Roman character, translation in English, an introductory essay on the teaching of the *Upaniṣads*, notes and vocabulary, and comments and argument. Mention must also be made here of the Adyar Library editions of the minor *Upaniṣads* such as the *Yoga*, the *Vaiṣṇava*, the *Śākta*, and the *Śaiva Upaniṣads*, with the commentaries of Śrī Upaniṣadbrahmayogin and English translations.⁵

As for the *Sūtras*, two editions of the *Āpastamba-Śrautasūtra* with the *bhāṣya* of Dhūrtasvāmin and the *vṛtti* of Rāmāṇḍāra or Rāmāgnicit are being published at present—one in the Gaekwad's Oriental Series,⁶ which, instead of giving the *vṛtti* itself, gives the *Laghuvivṛtti* based on the *vṛtti*, and the other in the Mysore Oriental Library Series.⁷ The International Academy of Indian Culture has published⁸ the *Mānava-Śrautasūtra* edited by VAN GELDER, while a critical edition of the *Bhāradvāja-Śrautasūtra* with a translation and notes in English, prepared by C. G. KASHIKAR, is now in press.⁹ The *Śāṅkhāyana-Śrautasūtra*, which is a major ritual text belonging to the *R̥gveda*, was translated into English for the first time, some years ago, by that great authority on Vedic ritualistic texts, CALAND. That translation was

¹ International Academy of Indian Culture (now at New Delhi), 1954.

² Poona, 1958.

³ Wai, 1949-53.

⁴ George Allen and Unwin, London, 1953.

⁵ 1949-53.

⁶ 1955 onwards.

⁷ 1945 onwards.

⁸ New Delhi, 1961.

⁹ To be published by V. S. M., Poona.

published by the International Academy of Indian Culture¹ together with a useful introduction by LOKESH CHANDRA in which he discusses the grammatical and lexicographical peculiarities of the *Sūtra* and the textual emendations in this and related Vedic texts suggested by CALAND. An English translation of the *Vaitāna-Sūtra* by GHOSHAL appeared serially in the *Indian Historical Quarterly*.² Some interesting ancillary Vedic texts have been recently published, such as, the *R̥gvarṇakramalakṣaṇa* of Narasimhasūri³, which gives rules regarding pronunciation of *R̥gveda-mantras* with illustrations of duplication, augmentation, elision, etc., the *Pādavidhāna* of Śaunaka,⁴ which is one among the ten pre-Kātyāyana *Anukramaṇīs*, the *Kātyāyanīya-Parīṣiṣṭa-Ḍaśaka*,⁵ which is a collection of *parīṣiṣṭas* of the *Mādhyandina-Śukla-Yajurveda*, and the *Kāṇḍānukramaṇikā* of the *Kṛṣṇa-Yajurveda*.⁶ A commentary on the *Vaitāna-Sūtra* by Somāditya, called *Ākṣepānuvidhī*, which was recently brought to light by Durga Mohan BHATTACHARYYA⁷, throws considerable light on the question of the authorship and relative chronology of some ancillary texts of the *Atharvaveda*. It clearly indicates that Kauśika was the author not only of the *Kauśika-Sūtra* but also of the *Vaitāna-Sūtra*. The *Ākṣepānuvidhī* refers to the *Kauśika-Sūtra* as *Samhitāvidhī*. The *Vaitāna-Sūtra* presupposes and depends, to a large extent, upon the *Samhitāvidhī*. According to Somāditya, the six *adhyāyas* of the *Vaitāna-Sūtra*, known as *Yajña-prāyaścittasūtra* or *Atharvaveda-Prāyaścittāni*, formed the original part of that work. A reference may be made at this stage to the *Aitareya-Bṛāhmaṇa-Āraṇyaka-kośa*⁸ and the *Kauśītaki-Bṛāhmaṇa-Āraṇyaka-kośa*⁹ compiled by Swami KEVALANANDA. These *kośas* are alphabetical lists of important topics, objects, and concepts occurring in the *vidhī* portions of the two *Bṛāhmaṇas* and the two *Āraṇyakas* of the *R̥gveda*. The *Vaidika-padānukramakośa: A Vedic Word-Concordance*, which is being published by the Vishweshwarananda Vedic Research Institute of Hoshiarpur, is planned to be a universal vocabulary register of all available Vedic texts (about 500) provided with complete textual references and commentaries bearing on Vedic phonology, accent, etymology, etc. Out of the proposed fifteen volumes of this stupendous work, nine have been published so far.

In recent times, four trends have become prominently evident in the matter of Vedic exegesis. Firstly it is suggested that the present *R̥gveda-Samhitā* needs to be subjected to a kind of textual criticism. It has, for instance, been averred by ESTELLER¹⁰ that the present *Samhitā*-text does not represent the original composition of the *ṛṣi-kavi* authors,

1 1953.

2 Vol. 34 and 35.

3 Adyar Library, 1959.

4 Adyar Library, 1950.

5 Poona, 1958.

6 A B O R I 39.

7 S P (20th AIOC), 1959.

8 Poona, 1952.

9 Wai, 1954.

10 *Indica*, Bombay, 1953, 103-131.

but that it is a modified version of it by the redactor Śakalya. It is further suggested that it is possible to attempt a metrical-rhythmical reconstitution of the *Rgveda* and thereby to arrive at its pre-redaction *ṛṣi-kavi* form. Similarly, in his presidential address to the Vedic Section of the 15th All-India Oriental Conference, VISHVA BANDHU pointed out that the phenomenon of phonetic change had worked havoc with the Vedic texts, and that, therefore, the various Vedic recensions needed to be treated as so many time-worn manuscripts, first to be deciphered and then to be text-critically studied. Secondly, there is to be seen a growing awareness among Indian Vedists of the validity of Pāṇini's grammar for Vedic interpretation. WHITNEY, having compared Pāṇini's Vedic rules with the facts of the Vedic language, had concluded that the former were quite inadequate. According to Sylvain LÉVI, Pāṇini cannot be said to have written a grammar of the Vedic language as such. It is, however, now claimed that Pāṇini's treatment of Vedic grammar is quite systematic and is based on an intimate knowledge of the Vedic *Saṁhitās*. Then there is the mystic interpretation of the Veda, according to which the Veda constitutes a veritable storehouse of cosmic knowledge which is conveyed through a vast and varied symbolism.¹ Śrī AUROBINDO speaks in this connection of the double face of the Vedic religion -- an outer one for the people (*profanum vulgus*) and an inner one for the initiates.² Finally there have appeared studies which view the Veda as being essentially poetic in character.³

It is now generally agreed that a new translation of the *Rgveda* is an urgent desideratum, and efforts are being made in that direction by scholars like VELANKAR⁴ and BHAWE⁵ who have critically dealt with specific groups of *sūktas*. Mention may also be made here of POTDAR's study of the *Āprīsūktas*⁶ and KUNHAN RAJA's monograph on the *Asya Vāmasya Hymn*.⁷ As for the *Atharvaveda*, SAMPURNANANDA has offered his own interpretation of the *Vrātya-Kāṇḍa*⁸, while R. B. PANDEY has explained the political significance of AV III. 3 and 8⁹ and the economic significance of AV III. 15¹⁰. In his "Studies on the Paippalādi Atharvaveda",¹¹ Subhadra JHA has compared the Paippalādi and the Śaunaka recensions of the *Atharvaveda* and has pointed out their divergences. He has also compared the language of the *Paippalādi-Saṁhitā* with that of the other Vedic texts with special reference

1 Cf. AGRAWALA, "Purāṇa-Vidyā", *Purāṇa* 1, 89-100.

2 *Sri Aurobindo Mandir Annual*, Jayanti Number, 1951, 9-33.

3 Cf. P. S. SASTRI, "Origins of the songs of Rig Veda," *Nagpur University Journal* 10, 30-44; 11, 1-11.

4 "Hymns to Indra" and "Hymns to Agni," *J Bom U*, 1948 onwards.

5 *The Soma-Hymns of the Rgveda*, M. S. Univ., Baroda, 1957, 1960, etc.

6 *J Bom U*, 1945-46.

7 Ganesh and Co., Madras, 1956.

8 Ganesh and Co., Madras, 1956.

9 *S P* (17th AIOC), 1953, 11-12.

10 *P. I. H. C* 16, 30-35.

11 *J B R S* 38-40.

CC-0. ASI Srinagar Circle, Jammu Collection. An eGangotri Initiative

to identical passages. SHENDE has, in his "The Foundations of the Atharvanic Religion¹" and *The Religion and Philosophy of the Atharvaveda*,² underlined the unorthodox tendencies of that Veda, and KARAMBELKAR has produced a thesis on the Atharvanic civilization and its place in the Indo-Aryan culture.³ In his contributions to the *Our Heritage*,⁴ V. C. BHATTACHARYYA has examined various features of the *Aitareya-Brāhmaṇa*, such as the application of the *Ṛgveda-mantras* rubricated in that *Brāhmaṇa* and the devices like the *gāthās*, *yajña-gāthās*, and *ślokas* employed by it. V. M. APTE has set forth various problems arising out of the *mantra*-rubrics in ritual literature and has also indicated certain new lines of investigation.⁵ C. G. KASHIKAR's critical notes on the texts and the practices of the different *Śrautasūtras*⁶ are bound to prove of great value to the students of Vedic ritual. RAM GOPAL'S *India of Vedic Kalpasūtras*⁷ is a culture-historical study of the *sūtra*-period. While on the subject of the *Kalpasūtras*, one must needs refer to the great project of the *Śrautakośa* on which the Vaidika Saṁśodhana Maṇḍala of Poona has been working for the last few years. This comprehensive Encyclopaedia of Vedic Ritual will comprise two complementary Sections, namely, the Sanskrit Section and the English Section. The Sanskrit Section will set forth, systematically and in a manner indicative of their development, the various details of a particular sacrifice according to the *Samhitās*, the *Brāhmaṇas*, the *Āraṇyakas*, and the *Baudhāyana-Śrautasūtra*, while the English Section will do the same thing on the basis of all the available *Śrautasūtras*. The first volume of the Sanskrit Section of the *Śrautakośa* and the two parts of the corresponding English Section, which were published between 1958 and 1962, together deal exhaustively with the seven *havis*-sacrifices, the optional and expiatory rites relating to them, and the sacrifice to the manes.

The *Nirukta* is rightly regarded as one of most important *Vedāṅgas*. In his recent book entitled *Yāska's Nirukta and the Science of Etymology*⁸, Bishnupada BHATTACHARYA seeks to give a complete picture of the pre-Yāska stage of the etymological science and further discusses such questions as Yāska's authorship of the *Nighaṇṭu* and the *Nirukta*, the evidences of the lost *Nighaṇṭus*, the basis of the *Nirukta*, and the recensions of the *Nirukta*. Two extreme views are often expressed about the etymologies of Vedic words given in the *Nirukta*. These etymologies are characterised either as sound and scientific or as philological monstrosities. In his *Etymologies of Yāska*⁹, Siddheshwar VARMA has undertaken a critical and systematic examination of the etymologies

1. B D C R I 9, 197-414. 2. B O R I, Poona, 1952. 3. Nagpur Univ., 1959.

4. Vol. 1-4. 5. C. K. Raja Comm. Vol., 1946, 233-40.

6. Sarup Comm. Vol., 1954, 41-48; Belvalkar Comm. Vol., 1959, 28-35; etc.

7. Delhi, 1959. 8. Calcutta, 1958. 9. V. V. R. Inst., Hoshiarpur, 1953.

in the *Nirukta* in the light of modern comparative philology. He has tried to deduce the phonetic laws which must have formed the foundations of Yāska's work, and has concluded that the author of the *Nirukta* had a complete grasp of the usual phonological principles though he was utterly innocent of comparative and historical outlook. FATAH SINGH, in his *The Vedic Etymology*¹, attempts a critical evaluation of the etymologies found scattered all over the vast Vedic literature. SURYA-KANTA'S *A Grammatical Dictionary of Sanskrit (Vedic)*, the first volume of which relating to phonetics was published in 1953², constitutes a complete index to WACKERNAGEL'S *Altindische Grammatik* (Vol. 1) and MACDONELL'S *Vedic Grammar* (pages 1-82). *History and Prehistory of Sanskrit*³ contains three lectures delivered by Sukumar SEN at the Mysore University. The first lecture describes in brief the development of OIA from early Vedic to classical Sanskrit through its two intermediate stages, namely, late Vedic and early Sanskrit, while the second lecture describes the earlier stages through which the language had passed before it took shape as early Vedic. Several other interesting papers relating to the linguistic study of the Veda have been published in recent times. GHATAGE, for instance, points out⁴ that not only the phonology of the *R̥gveda*-dialect but also the *saṃdhi* rules and morphology show prakrit traces. BHAWE attempts the interpretation of some *R̥gvedic* compounds mainly with the help of accent, elaborate rules about which are given by Pāṇini (VI, 2). According to B. K. GHOSH⁵, the grammar of the *R̥gvedic* language is rigid and complex, yet there is nothing to show that the authors of the hymns of the *R̥gveda* were grammatically conscious. Among the Vedic words which have been studied at some length in recent times are *vrata* (derived from the root *vṛt* or *vr*),⁷ *svaghnin*⁸, *sapta* (derived from the root *sṛp*)⁹ and *gotra*, *śuśma*, and *radhra*¹⁰. The question of non-Aryan loan-words in IA has also engaged the attention of many Indian Vedists. Three principal views are expressed in this connection. According to some scholars, most of such words are traceable to Dravidian; according to others they can be derived from Munda or Austric languages; while still others try to establish their IE origin. Writing about the Indian theories on homophones and homonyms,¹¹ KUNJUNNI RAJA says that ancient Indian writers on language were mainly concerned with primary senses of words and that even Yāska and Pāṇini had not fully appreciated the importance of metaphorical transfer in language. Siddheshwar VARMA examines¹² the broad features of the

¹ Kotah, 1952² M. K. R. Trust, Delhi.³ Mysore Univ., 1958.⁴ *I H Q* 21, 223-26.⁵ *J O I B* 4, 315-29.⁶ *I C* 15, 146-58.⁷ V. M. APTE, *B D C R I* 3, 407-88; P. V. KANE, *J B B R A S* 29, 1-28.⁸ V. M. APTE, *A B O R I* 31, 165-68; N. SEN, *J O I B* 1, 369.⁹ B. R. SHARMA, *B D C R I* 18, 294-308. ¹⁰ VENKATASUBBIAH, *J O R M* 16-19.¹¹ *A L B* 19, 193-222.¹² *J U P H S* 18, 6-15.

Vedic accent and concludes that the Vedic accent, though phonetically free, has had certain tendencies determined by morphological and grammatical features. The Vedic language has preserved IE accent only in relics. It has been suggested by SANKARAN and CHAITANYA DEVA¹ that the enclitic *svarita* must have been a middle tone in the pre-Vedic period, while its identification with the independent circumflex must have occurred in the historical Vedic period. The Vedic concept of metres has been elaborated by Siddheshwar VARMA.² In his *The Vedic Octave*,³ RAJA RAO deals with the construction of the octave in the music of the Veda and concludes that the later modal system was already present in the music of the *Sāmaveda*.

Vedic religion and mythology have always interested Indian scholars, and considerable work has been recently done by them in this branch of Vedic studies. However, in the present context, a reference can be made only to a few typical contributions on this subject. According to DANDEKAR⁴, Vedic mythology is essentially an evolutionary mythology. At different stages in the history of that mythology, it has been dominated by different Vedic gods. There is another aspect of this evolutionary character of Vedic mythology. It is seen that the personality of a Vedic god normally presents a very complex picture. It often contains elements which are mutually inconsistent or sometimes even self-contradictory. This peculiar mythological phenomenon can be satisfactorily explained only on the assumption that a Vedic god possesses a 'growing' personality. With the different vicissitudes in Vedic life and culture, different elements have come to be introduced into the personality of a Vedic god. It is, therefore, necessary to determine the priority of these varied elements and thereby present, so to say, a complete history of the entire 'becoming' of a Vedic god. In the light of this two-fold evolutionary character of Vedic mythology, DANDEKAR has studied in detail various Vedic gods. He has, for instance, pointed out⁵ that Indra was originally a human hero who was later deified into a national war-god. Then he came to be associated with cosmic phenomena and was made into a rain-god. Finally there was the ancient myth of the hero and the dragon which had influenced Indra-mythology. V. M. APTE, however, sees in the R̥gvedic Indra a god of light⁶, while, according to SHENDE⁷, the R̥gvedic Indra is transformed in the *Atharvaveda* into a deity of popular appeal. HERAS discusses⁸ the prevailing views regarding the character of Yama and concludes that he was the first of men, the progenitor of mankind. In his detailed study of Rudra⁹,

¹ *B D C R I* 18, 192-204.

² *P A I O C* 16, 10-19.

³ Mysore, 1955.

⁴ *U C R* 12, 1-23.

⁵ *A B O R I* 31, 1-55.

⁶ *Saugor Univ. Journal* 1, 105-110.

⁷ *P A I O C* 13 (2), 57-60.

⁸ *J. Sarkar Comm. Vol. 2*, 191-97.

⁹ *J U P H S* 1, 94-148.

DANDEKAR shows that Vedic Rudra is but an aryanised version of the pre-Aryan non-Vedic Śiva who is represented variously as the red god of the proto-Dravidians, the Paśupati-Yogīśvara of the Indus Valley people, and the supreme male-god associated with the Mother-Goddess cult. He stresses the point that the Rudra-Śiva religion enjoys perhaps the longest unbroken continuity among the religions of the world. About Varuṇa, V. M. APTE says¹ that the natural basis of that god is the waters—not merely terrestrial or rain waters, but primarily the all-pervading celestial and cosmic waters. Incidentally it may be mentioned that V. M. APTE thinks² that almost all the elements of the later *bhakti*-doctrine can be traced back to the Varuṇa-hymns of the *R̥gveda*, while VELANKAR believes³ that the concept of *bhakti* is better expressed in the Indra-hymns than in the Varuṇa-hymns. From among the minor divinities of the Veda, POTDAR has studied the Ṛbhus⁴ and says that they originally belonged to the family of the Āṅgiraśes who played a significant role in the evolution of Vedic sacrifice, and were later raised to the status of divinities and allowed to receive Soma-offerings. As against this, CHAPEKAR asserts⁵ that the theory that the Ṛbhus were originally human beings and were later deified has to be rejected. Similar divergence of views is seen in respect of Gaṇapati. While ARAVAMUTHAN assumes⁶ for that god an exclusively Vedic provenance, HERAS opines⁷ that Gaṇapati has no foundation in the Veda. T. P. BHATTACHARYA emphasises⁸ the pre-Vedic origin of Brahmā and his association with pre-Vedic cult of Rātrā. Writing about Vṛṣākapi in the *R̥gveda*⁹, U. P. SHAH speaks of the non-Aryan cult of Vṛṣākapi which was a powerful primitive zoomorphic deity, the clash between that cult and the Vedic Aryan Indra-cult, and the later reconciliation of the two.

So far as Vedic legends are concerned, HARIYAPPA discusses the development of some of them in his *R̥gvedic Legends through the Ages*¹⁰. KARNIK has studied¹¹ the legends in the *Satapatha-Brahmaṇa*, particularly those which have some moral significance. *The Flood Legend in Sanskrit Literature* by SURYAKANTA¹² contains English translation of all Sanskrit versions of the flood legend as also of its Babylonian and Hebrew versions. In his interpretation of the myth of Purūravas and Urvaśī¹³, KOSAMBI suggests that the dialogue between these two is part of a ritual act which served as a substitute for an earlier actual

¹ *N I A S*, 136-56.

² *Navabhārata* (Marathi), April 1949.

³ *R̥gvedānta Bhaktimārga* (Marathi), Poona, 1952.

⁴ *J Bom U* 21, 21-30.

⁵ *J B B R A S* 29, 81-85.

⁶ *J O R M* 18, 221-45.

⁷ *T C* 3, 151-213.

⁸ *J B R S* 41, 403-51.

⁹ *J O I B S*, 41-70.

¹⁰ *D C R I*, Poona, 1953.

¹¹ *B V* 9, 316-24; 11, 6-12; etc.

¹² Delhi, 1951.

¹³ *J B B R A S* 27, 1-30.

sacrifice of the male. In this connection, attention may be drawn to BEDEKAR's view¹ that the human sacrifice is the primeval *yajña*. It is a creation-rite which symbolises Prajāpati's diffusion and unification. In his *Dialectics of Hindu Ritualism*,² B. N. DATTA seeks to trace the origin and development of Hindu religious institutions from the Vedic times to the present day from the politico-economic point of view. POTDAR indicates in his *Sacrifice in the Rgveda*³ the extent to which the institution of sacrifice had developed in the Rgvedic period.

Vedic philosophy primarily implies the philosophy of the *Upaniṣads*. Recent years have seen the publication of such books on this latter subject as KAPALI SASTRI's *Lights on the Upaniṣads*⁴ (which contains an exposition of the main *vidyās* of the *Upaniṣads* in the light of Śrī Aurobindo's *yoga* and philosophy), CHATTOPADHYAYA's *The Teachings of the Upaniṣads*,⁵ and MUKHOPADHYAYA's *Studies in the Upaniṣads*⁶ (which is a study of the Upaniṣadic *Brahma-vidyā* on the basis of the twelve principal *Upaniṣads*). As for specific topics of philosophical interest, ANIRVAN studies Indian mysticism and shows that the Vedas contain all trends of mysticism such as the sensing of the Beyond, the realization of the unity of life and things, etc.⁷ H. CHAUDHURI discusses the various aspects of *brahman*, such as *brahman* as the ineffable silence, as the identity of all fundamental polarities, as the undifferentiated aesthetic continuum, and as the collective consciousness⁸. The history of the concept of *māyā* is briefly surveyed by K. C. VARADACHARI,⁹ while, considering the brahmanical concept of *karma*, H. BHATTACHARYA suggests that its origin is perhaps non-Aryan.¹⁰ ANIRVAN deals at some length with *buddhi* and *buddhiyoga*,¹¹ and, in *The Concept of Mind in Indian Philosophy*,¹² CHENNAKESAVAN examines the nature of mind, the process of perception, and the discipline of mind. In his *History of Indian Epistemology* (Part II),¹³ JWALA PRASAD draws attention to various epistemological trends in the Vedic literature, such as the distinction between direct and indirect knowledge in the *Rgveda* and the conception of mind as a psychical faculty in the *Vājasaneyi-Saṁhitā*. The concept of *ṛta* is newly studied by various scholars. Joshi suggests¹⁴ that *ṛta* corresponds with the 'universals' of Plato, while speaking of *ṛta* and *satya* in the *Rgveda*, VELANKAR points out¹⁵

¹ A B O R I 31, 70-99. ² Gupta Press, Calcutta, 1951 and 1956.

³ Bharatiya Vidya Bhavan, Bombay, 1953.

⁴ Sri Aurobindo Ashram, Pondicherry, 1959.

⁵ Univ. of Calcutta, 1952.

⁶ Calcutta Sanskrit College Studies 3.

⁷ Pr. Bh. 56, 161-64; 212-16.

⁸ P E W 4, 47-66.

⁹ Chatrika Abhinandana Grantha, Amritsar, 1950, English Section, 5-23.

¹⁰ A. R. Wadia Comm. Vol., 29-49.

¹¹ Pr. Bh. 53.

¹² Asia Publishing House, Bombay, 1959.

¹³ Delhi, 1956.

¹⁴ J O I B 4, 98-99.

¹⁵ S P (20th AIOC), 1959, 11.

that *ṛta* expresses something which is established as an existing fact from beginningless times and that *satya* refers to a thing which is yet to come into existence and which is expected to correspond to a will that is expressed.

Mention may finally be made of some typical writings of recent times on Vedic history and culture in general. DANDEKAR has dealt at length¹ with the antecedents and the early beginnings of the Vedic period whereby he has discussed such questions as the home of IE-speaking people, the Hittite problem, the secondary Urheimat in Balkh, the migrations from Balkh to Asia Minor, Iran, and Saptasindhu, and the Indus valley civilisation and the Vedic Indians. In his posthumously presented presidential address to the 22nd Session of the Indian History Congress at Gauhati,² ALTEKAR has suggested that the Vedic Aryans came into India by about 2000 B. C. and that they lived together with the Harappans (among whom he has included Paṇis) for 500-600 years. N. M. CHAUDHURI,³ on the other hand, controverts the view that the R̥gvedic people were a fair-skinned, fair-haired, dolicocephalic, leptorrhine race which came to India from the distant Eurasiatic steppe about 2000 B. C. In his *India in the Vedic Age*,⁴ P. L. BHARGAVA tries to establish agreement between the Vedic and the Purāṇic traditions. BUDDHA PRAKASH asserts that the impact of the Aryans on Indian culture resulted in the humanization and spiritualization of the latter.⁵ According to KUNHAN RAJA,⁶ the Veda is a record of a great civilization and the founders of that civilization were poets, not priests. A special reference deserves to be made in this context to R. C. MAJUMDAR's well-reasoned rebuttal of the views that the "Aryan victory (over the Indus valley people) seems to have involved wholesale massacre" and that "the *R̥gveda* is the epic of the destruction of one of the great cultures of the ancient world".⁷

(ii) Sanskrit and Prakrit Studies

A survey of research work relating to the post-Vedic Sanskrit literature may properly begin with a reference to the *Critical Edition of the Mahābhārata*. It was at the eleventh International Congress of Orientalists, held at Paris in 1897, that WINTERNITZ first voiced the need for such a critical edition which alone would serve as the "sound basis for all *Mahābhārata*-studies, nay, for all studies connected with the epic literature of India." Accordingly, in 1904, the International Union of Academies resolved to undertake this project. A specimen of the proposed edition was actually prepared by LÜDERS and was privately

¹ P I H C 10, 24-55.

² P I H C 22, 1959.

³ C R 128-130.

⁴ Lucknow, 1956.

⁵ A B O R I 30, 163-214.

⁶ *A Cultural Study of the Vedas*, Waltair, 1957.

⁷ A B O R I 40, 1-15.

circulated among scholars for eliciting their criticism. But then came the first world war which seriously interrupted all scholarly work in the West. However, the Rhandarkar Oriental Research Institute of Poona, which was founded in 1917, decided, with the concurrence and active support of the original sponsors of the scheme, to make a fresh start, and the work on the *Critical Edition* was formally inaugurated in April 1919 and has been continued since then without break. Out of the eighteen *parvans* of the Great Epic, the Institute has so far published all except one (together extending over 12,000 printed pages) — the remaining *parvan*, namely, the *Anuśāsana*, being at present in press. Now that the end of this great literary project is in sight, the Institute has also already started work on a critical edition of the *Harivaṃśa*, which is regarded as a *khila-parvan* of the *Mahābhārata*.

The *Critical Edition of the Mahābhārata* did not by any means aim at a reconstruction of the *ur-epic*, that ideal but impossible desideratum. Indeed, it could only have the modest aim of presenting a text of the epic as old as the extant manuscript material and the various collateral testimonia permitted with some semblance of confidence. An important feature of this *Critical Edition* is that, since all divergent readings of any importance are given in the critical notes printed at the foot of the page, it renders it possible for the reader to have before him, for the first time, the entire significant text-critical evidence for each individual passage. Further, since not even the seemingly most irrelevant line or stanza actually found in a *Mahābhārata* manuscript collated for the edition is on any account omitted, this edition of the Great Epic is more complete than any previous edition. It is a veritable thesaurus of the *Mahābhārata* tradition. It is gratifying to note that the *Critical Edition of the Mahābhārata* is now serving as the efficient basis for all historical and critical research relating to the Great Epic. But what is perhaps far more significant is that the *Critical Edition* and the methodology evolved for it have inaugurated almost a new epoch in the history of Indological studies. The *Critical Edition* has, for instance, proved to be the harbinger of scientifically prepared text-critical editions of a large number of Sanskrit and Prakrit works, big and small.

A critical edition of the other epic, namely, the *Rāmāyaṇa*, is undertaken by the Oriental Institute of Baroda. An edition of the *Rāmāyaṇa* in its north-western recension had been already published in the D. A. V. College Sanskrit Series (Lahore) between 1940 and 1947. But the Baroda edition, planned on the model of the *Critical Edition of the Mahābhārata*, does not represent any single recension. In the preparation of that edition, all the important extant versions of the epic have been taken into consideration, and all important available manuscripts collated, estimated, and turned to account. The work on the critical edition of the *Rāmāyaṇa* was started in 1951, and two *Kāṇḍas*, namely *Bāla* and *Ayodhyā*, have been published so far.

It was long agreed that a critical edition of the *Purāṇas*, which perhaps constituted the largest single corpus in Sanskrit literature, also was an urgent desideratum, but no research scheme in that connection had materialised until recently when the All India Kashiraj Trust of Varanasi undertook that work. Though no volume in that edition has been published so far, a tentative text of the *Matsya-Purāṇa* is published in the journal, *Purāṇa*,¹ which is specially started for this project. Thirty-one manuscripts, including those in the Śāradā and south Indian scripts, have been collated for this *Purāṇa*. As collateral testimonia have been used an old Tamil translation of the *Purāṇa*, which is older than many available manuscripts, and *Purāṇa*-citations in various *Smṛti-nibandhas*. A cross-analysis of all the *Purāṇas* with reference to the *Matsya* has been prepared, and this has brought out a large number of parallel or identical passages. This analysis has thus shown that, so far as the *Purāṇas* are concerned, a new method of editing has to be adopted. The critical edition of a *Purāṇa* cannot be accomplished only on the basis of the manuscripts collated for that particular *Purāṇa*, but has to be guided by the corresponding material for the other *Purāṇas*. Besides the project of the Kashiraj Trust, the Sarasvati Bhavan of Varanasi has taken up critical edition of the *Kālikā-Purāṇa* and the *Agni-Purāṇa*, of which the first one is said to be nearing completion. The Mithila Institute of Darbhanga is similarly working on the *Viṣṇu-Purāṇa*.

A reference may be made at this stage to some of the critical studies relating to the epics and the *Purāṇas*, which have been either published or are under preparation. The Bhandarkar Institute is preparing an epilogue of the *Critical Edition of the Mahābhārata* which will deal at length with the various aspects of the culture reflected in the epic. V. S. SUKTHANKAR's four lectures on the *Meaning of the Mahābhārata*, which were posthumously published in 1957 by the Asiatic Society of Bombay, present a view of the Great Epic on the mundane, the ethical, and the metaphysical planes. The first lecture deals with the *Mahābhārata* and its critics. In his *Bhārata-Sāvitṛī*,² V. S. AGRAWALA has given a kind of running cultural commentary in Hindi on the first four parvans of the *Mahābhārata*. BULCKE traces the origin and development of the story of Rāma in his Hindi monograph *Rāmakathā*.³ The society and culture of the times of the *Rāmāyaṇa* form the subject-matter of two Hindi books by S. N. VYAS.⁴ In her monograph, *Evolution of Morals in the Epic*⁵, D. P. VORA has dealt, in a more or less popular manner, with the voluminous material offered on the subject by the

1 *Purāṇa* 4, 409-17.

2 New Delhi, 1957.

3 Hindi Parishad, Allahabad Univ., 1950.

4 Sasta Sahitya Mandal, New Delhi, 1958.

5 Popular Book Depot, Bombay, 1959.

Mahābhārata and the *Rāmāyaṇa*, having classified that material under the headings : morality, caste, *karma*, and ethics. Cultural studies based on the *Purāṇas*, such as the one on the *Vāyu* by PATIL¹ and on the *Matsya* by KANTAWALA,² have also been published in recent years. Priyabala SHAH has edited and critically examined the *citra-sūtra* section of the *Viṣṇudharmottara-Purāṇa*,³ which may be regarded as a rich documentary on the fine arts of the age of the Guptas. In his *Studies in the Upapurāṇas*, which are expected to be published in five volumes, R. C. HAZRA will make an analytical study of all extant *Upapurāṇas* available in print or manuscripts. The first volume⁴ deals with the *Śāmba*, the *Viṣṇudharma*, the *Viṣṇudharmottara*, the *Narasimha*, and other minor *vaiṣṇava* and *saiva* *Purāṇa*-texts. In the concluding chapter of this volume, HAZRA has collected together information about several lost works known only by citation or mention. V. R. R. DIKSHITAR's *Purāṇa Index*⁵ constitutes a useful contribution to the *Purāṇic* studies. In view of the more or less unlimited extent of the *Purāṇa* literature, DIKSHITAR has taken into account, for his *Index*, only five principal *Purāṇas*, namely, the *Vāyu*, the *Brahmāṇḍa*, the *Viṣṇu*, the *Matsya*, and the *Bhāgavata*. He has listed alphabetically all significant names, objects, and concepts mentioned in these *Purāṇas* and has given full references in respect of each of them.

Sanskrit literature may be said to be like an iceberg. The portion of it, which still remains buried in manuscripts, is presumably larger than the one that has been actually brought to light. Again, quite a large number of these manuscripts still lie scattered and unnoticed all over the country. In the early years of what may be called the modern period of Indological studies, organized efforts were made by different Governments for the search for and the collection and preservation of manuscripts. The result of these activities is to be seen in the form of the magnificent manuscript collections which have been built up at centres like Calcutta, Banaras, Poona, Baroda, Madras, Trivandrum, Tanjore, and Mysore. In recent times, such activities have been rather sporadic, if not altogether extinct. The Sanskrit Commission appointed by Government of India (1956-57) has, in its Report, dealt with this problem of manuscripts at some length and has clearly set forth the lines on which that problem needs to be tackled. It has rightly emphasised that the implementation of the scheme proposed by it in that connection would brook no further delay. Manuscripts must be regarded as constituting, in a sense, the raw material for most of the research work in the field of Sanskrit and Prakrits. Let alone the search for and collection of new manuscripts, even the already existing collections can-

¹ Deccan College Res. Inst., Poona, 1946.

² M. S. Univ., Baroda, 1962.

³ Gaekwad's Oriental Series, Baroda, No. 129 and 137.

⁴ Calcutta Sanskrit College, 1958.

⁵ Madras Univ., 1951-55.

not be said to have been adequately exploited. Scholars have come to realise this, and many hitherto unknown texts have been and are being brought to light out of these collections. New additions are being steadily made to the Sanskrit and Prakrit Series conducted by Institutions like the Adyar Library, the Bhandarkar Institute of Poona, the Bharatiya Vidya Bhavan of Bombay, the International Academy of Indian Culture, Delhi, the Oriental Manuscript Libraries at Madras, Mysore, and Trivandrum, the Rājasthāna Purātattva Mandira, Jodhpur, the Prakrit Text Society, the Bharatiya Jnanapeetha, and the Jaina Saṃskṛti-Saṃrakṣaka Saṅgha of Sholapur. Many Universities also are seen to be starting their own Sanskrit and Prakrit Series. It is, indeed, gratifying to note that governmental bodies like the University Grants Commission, the Indology Committee, and the Central Sanskrit Board are actively sponsoring such publication programmes.

An excellent aid in this connection is being made available to scholars in the form of the *New Catalogus Catalogorum* which is being edited by V. RAGHAVAN and published by the Madras University. AUFRECHT's valuable *Catalogus Catalogorum* was published between 1891 and 1903. Since then, considerable amount of material has come to light. For instance, a number of new manuscript collections have been and are being located, and descriptive catalogues or critical notices of many of these manuscripts have been and are being published. All this material is being taken account of in the *New Catalogus Catalogorum*, which has consequently become far more comprehensive and useful than AUFRECHT's pioneer work. But this new catalogue not only lists a much larger number of manuscripts and printed works, but it also tries to give up-to-date references to critical articles on them. The second volume of the *New Catalogus Catalogorum*, which covers the vowels *ā* to *au*, is now in press, and half of it has been already printed off. A reference may be made here also to VELANKAR's *Jīnaratnakośa* which is planned to be an alphabetical register of Jaina works and authors. The first volume of this *Kośa* dealing with Jaina works was published by the Bhandarkar Institute in 1944.

It cannot, of course, be claimed either that all the new texts which have been recently published are important or that all of them are scientifically edited, but the energetic activity which has of late become evident in this field is certainly laudable. Besides the publication of new texts, there is to be seen another type of work in the same line, namely, the critical re-editing of already published texts with the help of the newly available manuscripts. As belonging to this latter category of works, one may mention KOSAMBI's critical variorum edition of Bhartṛhari's *Śatakatraya*,¹ for which he has examined as many as 377 manuscripts. KOSAMBI's edition, indeed, represents a remarkable

¹ Singhi Jaina Series, 1948.

exercise in textual criticism with reference to a single sizeable work, which has all along enjoyed great popularity and which, perhaps on account of this very fact, has suffered considerably from the point of view of textual integrity. It may be added that, two years earlier, KOSAMBI had published¹ an edition of the *Śatakatraya* according to the southern recension. In another edition of the same work,² KOSAMBI has given the commentary of the Jaina monk, Dhanasāraṇi which is the oldest known on Bhartṛhari. The same scholar's edition of the *Śatakatraya* with the commentary *Vivṛti* by Rāmarsi was published³ in 1945. The seventh edition of Bhartṛhari's *Subhāṣita-Trīṣaṭī*, published by Nirnayasaṅgar (1957), which also is prepared by KOSAMBI in collaboration with Narayan Rama ACHARYA, contains the commentary of Rāmacandra Budhendra.

KOSAMBI, in collaboration with GOKHALE, is responsible for another outstanding work, namely, the edition of the *Subhāṣita-ratna-kośa* compiled by Vidyākara.⁴ In 1912, F. W. THOMAS had published in the Bibliotheca Indica a fragment of a Sanskrit anthology under the title *Koṣīndravacanasaṃuccaya*, which had then evoked great interest on account of its being the oldest known anthology as also on account of the richness of its contents. The edition of KOSAMBI and GOKHALE brings forth the same work in a fuller form. The fortunate discovery of a manuscript of the entire work in Tibet and the availability of another from Nepal have made this edition possible. The work, as now presented, consists of 1,738 stanzas which are grouped in 50 sections. Vidyākara, the compiler of this anthology, was a Buddhist, who presumably lived and worked circa 1100 A. D. in the Jagaddala Vihāra in Bengal. In spite of the many deficiencies in the material available to the editors, they have accomplished a commendable job. In his introduction, in which he discusses a variety of interesting points, KOSAMBI has dealt with the question of the identification of many authors represented in the anthology. Anthologies must be said to constitute rather a special feature of Sanskrit literature. These anthologies are important from two points of view—firstly, from the point of view of the history of Sanskrit literature, and, secondly, from the point of view of the light which they throw on the Indian way of life and thought. It is, therefore, desirable that serious efforts are made to publish as many of them as possible. Among the other anthologies published in recent times may be mentioned the *Subhyālamkaraṇa* of Govindajit,⁵ the *Sākti-muktāvalī* of Harihara⁶, and the *Subhāṣitamuktāvalī*.⁷

Among other newly prepared critical editions of already published

¹ Bharatiya Vidya Series, 1946.

² Singhi Jaina Series, 1958.

³ Anandashrama, Poona.

⁴ Harvard Oriental Series 42, 1957.

⁵ Calcutta, 1947.

⁶ Patna, 1949.

⁷ Univ. of Poona, 1962.

major works, mention may be made of the edition of Veṅkaṭanātha's *Samkalpasūryodaya* with the commentary of Ahobala (given here for the first time) and that of Nṛsiṃharāja, which has been published by the Adyar Library (1958). The *Samkalpasūryodaya* is one of the most elaborate among the allegorical dramas in Sanskrit literature, and this new edition, which is based on seven manuscripts, easily supersedes all the previous editions of the work. Veṅkaṭanātha is a prolific writer of Rāmānuja's school of Viśiṣṭa-Advaita, and his drama portrays the triumph of discrimination (*viveka*) over infatuation (*mahāmoha*) culminating in the emergence of divine will (*saṃkalpa*) for the emancipation of the individual soul uplifted by devotion to Viṣṇu. It may be recalled that the Adyar Library has to its credit the publication of another allegorical drama, Āyurvedic in purport, called *Jīvānanda*, which is ascribed to the Tanjore minister, Ānandarāya Makhin. A complete edition of another work of Veṅkaṭanātha, namely, *Yādavābhyudaya-kāvya*, with the commentary of the great Appayya Dikṣita, was also published a few years ago.

While speaking of classical Sanskrit literature one must not forget the very valuable contributions made to it by the Buddhist and the Jaina—particularly the Jaina—authors. The *Stutividyā* of Samantabhadra, who is better known as a great writer on Jaina philosophy and religion, is of considerable interest to students of *kāvya* literature. It is a poetical composition in 116 verses in praise of the twenty-four Tīrthamkaras and employs throughout the *citrālaṃkāras* like *mūrajabandha*, *ardhabhrama*, and the different varieties of *yamakas*. Thanks to the scholarly efforts of Pandit PANNALAL, a new edition of this work, with the commentary of Vasunandin and a Hindi translation, has now become available¹. Pandit PANNALAL has also edited the *Jīvandhara-Campū* of Haricandra with a Sanskrit commentary and a Hindi translation². A complete edition of Jinasena's *Ādipurāṇa*, based on ten manuscripts in Devanāgarī and Kannada, is brought out in two parts again by the Bharatiya Jnanapeetha of Varanasi. Composed in the 9th century, the *Ādipurāṇa*, which contains, besides myths and legends and a wide range of cultural topics, many elaborate descriptions in classical *kāvya* style, is a remarkable specimen of Jaina Sanskrit literature. Mention must also be made of the editions of Guṇabhadra's *Uttarapurāṇa*, Raviṣeṇa's *Padmapurāṇa*, and Jinasena's *Harivaṃśapurāṇa* published by the Bharatiya Jnanapeetha. From among the numerous Sanskrit works by Jaina poets, a good edition is now made available of Meghavijaya's *Digvijaya-Mahākāvya*³. This epic-poem in thirteen cantos deals, in the usual manner of the late medieval poets, with the glorious life of Vijaya-prabha, the sixty-first Bhaṭṭāraka in the list of the *Tapāgaccha*, who

¹ Vira Seva Mandir, Sarsava.

² Bharatiya Jnanapeetha, Varanasi, 1958.

³ Singhi Jaina Series 14.

lived about 1621 A. D. The *Kīrtikaumudī* of Someśvara and the *Sukṛtasaṅkīrtana* of Arisimha, recently published in one volume,¹ are important historical *Kāvya*s. In this volume are also reproduced KATHAVATE'S introduction to the earlier edition of the *Kīrtikaumudī* and BÜHLER'S critical study of the *Sukṛtasaṅkīrtana*. We now have a good edition of all the poetical works of Jagannātha Paṇḍita published by the Sanskrit Academy of the Osmania University, Hyderabad. The Sahitya Akademi has planned to bring out uniform editions of all the works of Kālidāsa. Critically edited texts, with a general introduction by RADHAKRISHNAN, of the *Meghadūta*, the *Vikramorvaśīya*, and the *Kumārasambhava* have been published in this series so far. Mention may be made in this very context of the recently published new commentaries on well-known Sanskrit works, like that of Koneśvara on the *Vikramorvaśīya*,² of Bharata Mallika on the *Meghadūta*,³ of Aruṇagirinātha on the *Raghuvamśa*, of Pūrṇasarasvatī on the *Mālatīmādhava*, and of Rāghavānanda on the *Bhāgavata*. These commentaries make known to us different forms of literary interpretation and appreciation.

Most of the texts, which have been newly brought to light in recent years, are limited in extent and of not very high poetic order, but they testify, in an ample measure, to the richness, variety, and unbroken continuity of Sanskrit literary tradition. The *Ānandarāṅga-Campū* of Śrīnivāsa, edited by V. RAGHAVAN, possesses great historical value. It portrays with remarkable accuracy the life of Ānandarāṅga Pillai, the Dubhash of the French at Pondicherry in the 18th century, and also brings to light many contemporary events which are not known from other source-documents relating to the period. The *Śāhendra-Vilāsa* of Śrīdhara-Veṅkateśa, edited by the same scholar⁴, is a biography in verse of king Shahjī who ruled at Tanjore from 1684 to 1710, while the *Sarvadevavilāsa-Campū* (published in 1958 with a study by RAGHAVAN) gives the history of old Madras. The *Rājavinoda-Mahākāvya* of Udayarāja, edited by Gopalnarayan Bahura and published in the Rājasthāna Purātana Granthamālā, is an interesting historical poem about Mahmud Begda, a Sultan of Gujarat in the second half of the 15th century. Another historical poem referring to about the same period, published recently⁵, is the *Maṇḍalikānṛpacarita*, a *mahākāvya* in ten cantos by Gaṅgādhara. It describes the life of king Maṇḍalika of the Yādava dynasty who ruled at Junagadh in the second half of the 15th century. The poem, which is full of original poetical fancies, is historically important as it mentions several events and personages that figured in the history of Saurāṣṭra before it fell to the conquering Sultans of Gujarat. A mention may be made in this context

¹ Singhi Jaina Series, 1960-61. ² *A B O R I* 38, 255-298.

³ Edited by J. B. CHAUDHURI, Calcutta, 1951.

⁴ Tiruchi, 1952.

⁵ *Bhāratiya Vidyā* 15, 1954.

also of the *Īśvaravilāsa-Mahākāvya* of Kṛṣṇabhaṭṭa¹, which is a historical poem on the life of Sawai Īśvarasimha of Jaipur (1723-1752). In the same series is published (1956) the *Cakrapāṇivijaya-Mahākāvya* of Lakṣmīdharabhaṭṭa. The Mithila Institute of Darbhanga has published a critical edition of the *Pārijātaḥaraṇa-Mahākāvya* of Karpūra (15th century), who seems to have been different from the famous *vaiṣṇava* poet of Bengal of that name. Detailed information is given in the *Journal of the Travancore University Oriental Manuscript Library* (Vol. 7) about an unpublished *mahākāvya* called *Subhadraḥaraṇa*. This long poem in twenty cantos is written by Nārāyaṇa with a view to illustrating the rules of Pāṇini's grammar. Nārāyaṇa, who also wrote a commentary on the first sixteen cantos of his own poem, seems to have been a member of the group of "eighteen-and-half poets" in the court of Mānanika who was the Zamorin of Calicut in the latter half of the 15th century. The *Mudanaparājaya* of Nāgadeva (14th century) is an interesting Jaina Sanskrit text published for the first time by the Bharatiya Jnanapeetha. It is an allegorical romance in prose and verse in the tradition established by the great work of Siddharsi. Its central theme is the war between Madana and Lord Jina figured as two powerful kings, and the narrative generally conforms to the conventional *kāvya*-style. The language is often grammatically faulty, and the author says at the beginning of his work that it is based on a Prakrit work of Harideva.

The edition of the *Śṛṅgāramañjarīkathā*, based upon a single palm-leaf manuscript from Jaisalmer and published in the Singhi Jaina Series, brings to light one more authenticated work of Bhoja of Dhārā (11th century). This work belongs to the tradition of the two Kashmirian works, the *Kuṭṭanīmata* of Dāmodaragupta (8th century) and the *Samayamātrkā* of Kṣemendra. The *Śṛṅgārahāravalī* attributed to Śrīharsa, the author of the *Naiṣadhīya*, is a new *śṛṅgāra-śataka* published for the first time in the Rājasthāna Purātana Granthamālā. Rāma-bhaṭṭa's *Śṛṅgārakallola*² is a poem of the type of the *Amaruśataka*. It is earlier than the *Bhāmīnīvilāsa* of Jagannātha but certainly not so sparkling. The special interest of Somaprabhasūri's *Śṛṅgāravairāgya-taraṅgiṇī*, which is recently published with the *Tarī* in the Oriental Thought Series³, lies in the fact that, with the help of double-entente, the author has made apparently erotic expressions yield renunciatory sense. Another poem published in the same series, namely, the *Śivanāmakalpalatāratnālavālakāvya* which is attributed to the celebrated Tantric author Bhāskararāya, explains the significance of 108 names of Śiva in 108 stanzas written in 108 different metres. The *Kṛṣṇagīti* of Somanātha, published for the first time in the Rājasthāna Purātana Granthamālā, is a small poem written on the model of Jayadeva's

¹ Rājasthāna Purātana Granthamālā, 1956.

² Pub. by Motilal Banarsidass, Varanasi.

³ Nasik, 1955.

Gītagovinda, and thus further testifies to the fact that numerous poems were written in imitation of the latter work in different parts of the country. The *Karṇakutūhala*, a comparatively late work by Bholānātha (18th century),¹ is a peculiar work in that it begins as a dramatic piece but ends as a narrative in prose. Many other small Sanskrit texts have been recently published in different series for the first time, such as, the *Uṣāpariṇaya-prabandha*,² which is a short *campū*, the *Gopikonmāda*,³ which is a lyrical poem in 124 stanzas, the *Triṣṭupuradāhana*,⁴ which is a *yamaka-kāvya*, the *Viṣṇuvilāsa*, and the *Śrīrāmapañcaśatī*.⁵

Two hitherto unpublished plays of the Jaina dramatist Hastimalla, namely, the *Anjanāpavanamājaya* and the *Subhadrā*, have been edited by M. V. PATWARDHAN for the Manikachandra Jaina Granthamala of Sholapur. Hastimalla was a Jaina layman and is known to have also written an *Ādipurāṇa* in Kannada. His plays are based on the Jaina mythology as set out in works like the *Pañmacarīa*, the *Padmapurāṇa*, and the *Ādipurāṇa*. SANDESARA of the Baroda Oriental Institute has brought to light a dramatic piece of some historical interest, namely, the *Śaṅkha-parābhava-Vyāyoga* of Harihara. It has for its central theme a contemporary battle fought in Gujarat. Another *vyāyoga*, called *Bhīmaparākrama*,⁶ by the son of Śatānanda, and a *prahasana*, called *Madanaketucarita*, by Rāma Pāṇivāda⁷, may also be mentioned among the dramatic works published in recent years. The Asiatic Society of Bengal is publishing Śrīharṣa's *Nāgānanda* together with its Tibetan version. The *Ullāgharāghava* of Someśvara (13th century), edited for the Gaekwad's Oriental Series by Muni PUNYA-VIJAYA and SANDESARA, constitutes an important addition to the Rāma-plays in Sanskrit. It has been pointed out that Someśvara, who was a friend of Vastupāla, wrote this play on the model of Muṛāri's *Anargharāghava*, which was at that time popular in Gujarat and was commented upon by the Jaina monks Narancandra and his guru Devaprabha.

Special mention deserves to be made at this stage of two recent series of publications in Sanskrit, namely, the *Sources of Indo-Aryan Lexicography* and the *Śatapitaka*. As part of the work preparatory to the projected *Dictionary of Sanskrit on Historical Principles*, the Deccan College Research Institute of Poona has planned the publication of various Sanskrit lexica and similar other texts. Over fifteen works have been published in the series so far (some of them for the first time), and include such texts as the *Anekārthatilaka* of Mahipa, the *Koṣa-*

¹ Rājasthāna-Purātattvānveṣaṇa-Mandira, Jaipur, 1957.

² Trivandrum Sanskrit Series (TSS) 179.

³ TSS 180.

⁴ TSS 181.

⁵ Motilal Banarāsīdass, Varnasi.

⁶ TSS 173.

⁷ Trivandrum, 1948.

kalpataru of Viśvanātha, the *Amaramaṇḍana* of Kṛṣṇasūri, the *Śāra-dīyākhyānāmamālā* of Harṣakīrti, and the *Śivakośa* of Śivadatta. The *Śatapitaka*, undertaken by the International Academy of Indian Culture, New Delhi, is an ambitious project, which will comprise critical editions of numerous hitherto unavailable works from Sanskrit literature of India and other Asian countries which had come under her cultural influence. Among the volumes published so far are the newly discovered Sanskrit texts from Bali, like the *Brhaspatistava* (which is a work on philosophy in Sanskrit verses followed by explanations in the Kawi language), the *Ślokāntara* and the *Gaṇupatistava*, and works (mainly Buddhistic) preserved in Mongolia and Tibet.

It would be appropriate to subjoin here a brief note on the work done in the field of what may be called classical Prakrit literature. There was a time when Prakrit studies had been a more or less neglected branch of Indology. Fortunately, conditions have now changed, and considerable scholarly activity is becoming increasingly evident in that field. Many new series have been started in recent years which devote themselves exclusively or largely to the publication of Prakrit texts and of Sanskrit texts by Jaina authors. A special mention needs to be made in this connection of the Prakrit Text Society which was started in 1953 under the energetic sponsorship of Muni PUNYAVIJAYA. Great impetus to Prakrit studies is given also by the establishment of the two institutions, namely, the Institute for Prakrits and Jainology at Vaiśālī (1955) and the Bhāratiya Saṁskṛti Vidyā Mandira at Ahmedabad (1957). It must be remembered that, though Prakrit is the language of the Jaina scriptures, the literature produced in that language is by no means exclusively scriptural in character. A large amount of Prakrit literature of secular character has been published in recent times. For instance, the very first volume published by the Prakrit Text Society, namely, the *Aṅgaviṣṭā*, is a remarkable treatise in Prakrit on the science of divination through physical signs and symbols. It also incidentally supplies quite a good deal of culture-historical material relating to the age of the Kuṣāṇas and the Guptas. In a sense, the *Aṅgaviṣṭā* may be said to be supplementing such works as Varāhamihira's *Brhatsaṁhitā*. The Prakrit Text Society has only recently published, with a Hindi translation, the *Paūmacariya* of Vimalasūri, which embodies a Jaina version of the *Rāmāyaṇa*. Another publication of the Society (1961) is the *Caūpannamahāpurisacariya* of Śīlāṅka (869 A. D.), edited by Pandit BHOJAK on the basis of the earliest available palm-leaf manuscript. This is a work on Jaina universal history, in other words, on Jaina saints and heroes. In it one finds the Prakrit narrative interspersed with Apabhraṁśa. The publication of the *Caūpannamahāpurisacariya* makes available to scholars one of the most important sources utilized by Hemacandra for his encyclopaedic Sanskrit work on Jaina mythology, the *Triṣaṣṭiśalākāpuruṣacarita*. Incidentally, H. M. JOHN-

SON is continuing for the Gaekwad's Oriental Series her English translation of this latter work. The *Jinadattākhyānadvaya*, also edited by Pandit BHOJAK¹, contains two Prakrit works giving the story of Jinadatta—one by Sumati, the other being anonymous. They are in mixed prose and verse and are to be dated before the 11th century A. D. Another very remarkable work published recently² is the *Kuvalayamālā* of Udyotana (779 A. D.). This unique *campū* in Prakrit has been edited, on the basis of the only two manuscripts that were available, by A. N. UPADHYE. The *Kuvalayamālā* is interesting from various points of view. It is a didactic tale of the mosaic pattern extending over 12,000 *granthas*, and contains many specimens of contemporary colloquial speech—half Sanskrit and half Prakrit, with a little sprinkling of Apabhramśa. It also contains several passages in Paisāci. Further, the references in this work to earlier authors are of great importance from the point of view of the history of ancient Indian literature.

Among other Prakrit works edited by UPADHYE may be mentioned the three *sattakas*, the *Candralekhā* of Rudradāsa³, the *Ānandasundarī* of Ghanaśyāma⁴, and the *Śṛṅgāramañjarī* of Viśveśvara⁵. *Sattaka* is a variety of drama written entirely in Prakrit and is duly recognised by the Sanskrit dramatic theory. Out of the three *sattakas* mentioned above, the *Ānandasundarī* of Ghanaśyāma, who was presumably the last noteworthy Prakrit writer in south India, is a full four-act play in Prakrit. It is written on the model of Rājasekhara's *sattaka*, *Karpūramañjarī*, but Ghanaśyāma tries to emulate Rājasekhara by introducing two interplay scenes. The *Dhūrtākhyāna* of Haribhadra, which is a remarkable satire in Prakrit on the mythological absurdities in Hindu epics and *Purāṇas*, is edited⁶ by Muni JINAVIJAYA. The original Prakrit text is accompanied by a Sanskrit version by Saṃghatilaka and an old Gujarati paraphrase. The most striking feature of this edition, however, is the critical essay on the *Dhūrtākhyāna* by UPADHYE. UPADHYE has further edited⁷, on the basis of the only two available manuscripts, a romantic epic poem in Mahārāṣṭrī, called *Līlāvaṇī*, which is ascribed to Kutūhala. The *Ākhyānamanikośa* of Nemicandra, which is edited by Muni PUNYAVIJAYA with Āmradeva's commentary⁸, is a collection of stories intended for moral edification. The original text of Nemicandra is in Prakrit *gāthās*, while the commentary, though mainly in Prakrit, occasionally gives the stories in Sanskrit and Apabhramśa. Jayasimhasūri's *Dharmopadeśamālāvivarāṇa*, edited by L. B. GANDHI,⁹ is a kind of Prakrit *campū* and forms a valuable addition to Jaina story-literature. The *Upadeśamālā* of Dharmadāsa is a Prakrit

1 Singhi Jaina Series, 1953.

2 Singhi Jaina Series, 1959.

3 Bombay, 1945.

4 Banaras, 1955.

5 Univ. of Poona, 1961.

6 Singhi Jaina Series, 1944.

7 Singhi Jaina Series, 1949.

8 Prakrit Text Society.

9 Singhi Jaina Series, 1949.

prakaraṇa in 540 *gāthās*. Ratnaprabhasūri's voluminous commentary on it, which is generally known as the *Doghṭṭi Vṛtti* and is edited by HEMASĀGARASŪRI,¹ explains the *gāthās* in Sanskrit, but gives the stories in Prakrit.

The study of Apabhraṃśa began only in this century, but it is already proving exceedingly fruitful. This language, as analysed from some of the texts, shows close affinity with Rajasthani, Hindi, and Gujarati in their early stages. The manuscript-*bhāṇḍāras* at Karanja, Amara, and Jaisalmer are so rich that they can provide enough material for a few generations of critical editors. P. L. VAIDYA and H. L. JAIN have already published critical editions of Puṣpadanta's three works. Muni JINAVIJAYA has brought out² an edition of the *Sundeśarāsaka*, an Apabhraṃśa poem by Abdul Rehman. This poem is of special interest not only because of its being a composition by a Muslim poet but also because of the popular form of Apabhraṃśa and the metres used in it. In his introduction to the edition, H. C. BHAYANI has studied these latter two features of the work. Another interesting text, recently edited by Muni JINAVIJAYA, is the *Uktiratnākara*.³ It consists mainly of lists of Apabhraṃśa words with their Sanskrit equivalents. But the most important recent contribution in the field of Apabhraṃśa must be said to be BHAYANI's critical edition of the *Paūmacarīu* of Svayambhū (840-920)⁴. BHAYANI has discussed at some length the language and metres of this Apabhraṃśa epic on Jaina *Rāmāyaṇa* and has also included in his edition two Sanskrit glosses. Mention must also be made of H. L. JAIN's critical editions of the *Sudāmaṇācarīu* of Nayanandin, the *Mayaṇaparājayacarīu* of Harideva, and the *Sugandhadaśamīkathā*.⁵

Side by side with these literary works in Sanskrit and Prakrit, not a few texts on rhetoric and dramaturgy have also been published in recent years. Among all the works on Sanskrit rhetoric, the *Kāvya-prakāśa* of Maṃmaṭa enjoys perhaps the widest popularity. This is clearly borne out by the fact that that work can boast of over a hundred commentaries. An edition of the *Kāvya-prakāśa* with the *Saniketa* named *Kāvyaadarśa* by Someśvarabhaṭṭa, prepared by Rasiklal PARIKH, was published (1959) by the Rājasthāna Purātattva Mandira of Jodhpur. The commentary of Someśvara (first half of the 12th century), which is published here for the first time, is one of the earliest, being chronologically second only to that of Rucaka. We now thus have the gap between Rucaka and Maṃnikyacandra adequately filled in. Another edition of the *Kāvya-prakāśa* (first four *ullāśas*, with the commentary of Śrīdhara called *Kāvya-prakāśaviveka*, was published by the

¹ Bombay, 1958.

² Bombay, 1954.

³ Rājasthāna Purātana Granthamālā, 1957.

⁴ Singbi Jaina Series.

⁵ Bharatiya Jnanapeetha.

Calcutta Sanskrit College (1959). Śrīdhara, whose commentary also is being published for the first time, is junior to Someśvara by about fifty years. The text of the commentary is based on two manuscripts from the Asiatic Society of Bengal. Unfortunately, there is a lacuna in the commentary on the second *ullāsa* as four folios of the manuscripts are missing. The editor, Sivaprasad BHATTACHARYA, has, however, supplied the missing portion from the commentary of Sarasvatitīrtha. Śrīdhara's commentary is full of quotations and thereby provides valuable data for the history of Sanskrit literature. Another interesting work connected with the *Kāvya-prakāśa*, namely, the *Kāvya-prakāśakhaṇḍana* by Siddhicandraṅgaṇi, was published in 1953 in the Singhi Jain Series. In this work, the author, who was a contemporary of Akbar and Jehangir, has attempted a critique of Mammāṭa. He has controverted some of Mammāṭa's views such as those about the definition of poetry, the nature of *rasa*, and the number of *rasas*. The Mithila Institute has published (1957) an edition of the *Kāvya-darśa* of Daṇḍin with the commentary *Ratnaśrī* by Ratnaśrījñāna. Curiously enough, the commentator designates Daṇḍin's work as *Kāvya-lakṣaṇa*, presumably because Daṇḍin himself has used that term in his work (I. 2). Ratnaśrījñāna, who is also known as Siṃhalaicārya, was a Buddhist scholar from Ceylon, but he has followed the text which was current in Magadha. The commentary was written in Magadha in 931 A. D. Ratnaśrījñāna, who mentions some earlier commentators, has subjected Daṇḍin's work to a kind of textual criticism by collating various manuscripts and adopting what he thought were the best readings. He has added new illustrative stanzas and has sometimes corrected Daṇḍin's text. Incidentally it may be added that there are still many other commentaries on the *Kāvya-darśa* awaiting publication. The Mithila Institute has also published the *Kāvya-parīkṣā* of Śrīvatsa-līchana Bhaṭṭa cārya who seems to have hailed from Orissa. This work, which is of the type of the *Sāhitya-darpaṇa* of Viśvanatha (who too belonged to Orissa) borrows the *kārikās* mostly from Mammāṭa's *Kāvya-prakāśa*. N. CHAKRAVARTY of the Visvabharati has brought out a critical edition of R. jaśekhara's *Kāvya-mīmāṃsā*. Amṛtanandayogin's *Alaṅkārasaṃgraha* was published by the Adyar Library a few years ago (1949). An interesting feature of this work, which generally deals with *alaṅkāras*, is that the author devotes four chapters to dramaturgy and quotes from a large number of poems and plays which it has not been possible to identify. The first part of Bishnupada BHATTACHARYA's edition of Ānandavardhana's *Dhvanyāloka*¹ contains the text of the first two *uddhyotas* with a kind of running commentary in English which generally follows Abhinavagupta. In his introduction, the editor deals, among other things, with the problem of the authorship of the *kārikās* and the *vṛtti*. To K. KRISHNAMOORTHY belongs the credit of presenting the first complete

¹ Pub. by K. C. Mukhopadhyay, Calcutta, 1956.

translation of the *Dhvanyāloka* in English.¹ It may be recalled in this connection that the *Dhvanyāloka*, which is rather a stiff text, was translated into German by JACOBI in 1902-03 (ZDMG 56-57).

As for dramaturgy, the second edition of the *Nāṭyaśāstra* of Bharatamuni with the commentary *Abhinavabhāratī* by Abhinavagupta is now being published in the Gaekwad's Oriental Series. The first edition of the work, prepared by M. R. KAVI, began to appear in this series in 1926, and the present edition has clearly benefitted by the two other editions of the work (Banaras, 1929; Bombay, 1943) which have appeared since then. Nearly fifty manuscripts have been used for this edition, which has been made fairly comprehensive by the addition of several *pariśiṣṭas*. The Asiatic Society of Bengal is publishing M. M. GHOSH's English translation of the *Nāṭyaśāstra*. In the introduction to its first part, which contains the translation of the first twenty-seven chapters and which was issued in 1950, GHOSH gives the history and general account of Sanskrit dramaturgy. The *Nāṭakalakṣaṇaratnakośa* of Sāgaranandin (13th century), the text of which is known from a single manuscript discovered by Sylvain LÉVI in Nepal in 1922, is a compendium of pronouncements on Indian dramatic theory culled from many sources and illustrated by quotations from a number of plays. The first edition of the work, prepared by Myles DILLON, was published in 1937, and a very much improved edition of the same was published by the American Philosophical Society in 1960. This latter contains an English translation of the text, but its particularly important feature must be said to be the introduction, notes, corrections and emendations, and appendixes supplied by V. RAGHAVAN. The *Śṛṅgāramañ-jarī*, edited by the same scholar,² is a small text on poetics and dramaturgy by a Muslim saint named Akbar Shah (17th century A. D.). It is by no means an original work and owes much to Bhānudatta's *Rasa-mañjarī* and the commentary on it called *Āmoda*, but a special feature of the present edition consists in the illustrations of different types of *nāyikās* included in it. These illustrations represent some of the best specimens of the art of the Deccan. R. N. DANDEKAR has edited³ the *Rasaratnapradīpikā* of Allar ja (early 14th century), which is a popular manual on the *rasa*-theory.

Recent work in the field of classical Sanskrit includes, besides critical editions of texts of poetry and poetics, several competent critical studies. A model of a comprehensive analytical study of a Sanskrit poetical work is provided by K. K. HANDIQUI through his *Yaśastilaka and Indian Culture*⁴. An author of great versatility, Somadeva has

¹ Poona Oriental Series, 1955.

² Hyderabad Archaeological Dept., 1951.

³ Bharatiya Vidya Bhavan, Bombay, 1945.

⁴ Jaina Saṃskṛti Saṃrakṣaka Saṃgha, Sholapur, 1949.

transformed his long religious romance, *Yaśastilakā-Campū*, into a veritable storehouse of medieval learning, and HANDIQUI has expertly subjected it to a critical examination. The second edition of the same scholar's translation and study of Śrīharsa's *Naiṣadhacarita* was published by the Deccan College Research Institute in 1956. V. S. AGRAWALA has presented running cultural commentaries in Hindi on the *Harṣacarita*¹, the *Kādambarī*², and the *Meghadūta*³, while, in his *Kṣemendra-studies*,⁴ SURYAKANTA, besides dealing with the life, works, and poetic art of Kṣemendra, has given complete translations in English of three of his works, namely, the *Kavikanṭhābharaṇa*, the *Aucityavicāra-caricā*, and the *Suṛttatilaka*. In his *Geographical Aspect of Kālidāsa's Works*⁵, B. C. LAW has collected from Kālidāsa's works references to about 100 places and has attempted their geographical identification, while, in *India in Kālidāsa*⁶, B. S. UPADHYAYA has dealt with all material of cultural significance from Kālidāsa's works. It is interesting to note that, in recent years, the question of the identification of Rāmagiri referred to in the *Meghadūta* has engaged the attention of several scholars⁷. Mention may also be made here of the recent works on Kālidāsa by C. Kunhan RAJA⁸, Chandrabali PANDE,⁹ and MAINKAR.¹⁰ Through his *Some lost Rāma-plays*¹¹, V. RAGHAVAN has enriched our knowledge of Sanskrit dramatic literature. Another useful book published recently is *Aspects of Sanskrit Literature*¹². It is a collection of S. K. DE's papers on various topics of Sanskrit literature, such as, the *Bhāgavata* cult in literature, the textual transmission of the *Mahāvīracarita*, and the *Avantisundar-kathā*, which had been already published in different journals. In another of his books published recently, namely, *Ancient Indian Erotics and Erotic Literature*¹³, DE deals with the treatment of love in Sanskrit literature.

The works on the history of Sanskrit poetics by DE and KANE had long been regarded as standard works on the subject, and it is gratifying that revised and enlarged editions of these works are now made available¹⁴. Similarly DE's papers on different topics of Sanskrit poetics,

¹ Bihar Rashtrabhasa, Patna, 1953. ² Vijnana Vilas Press, Varanasi, 1958.

³ Varanasi, 1953. ⁴ Poona Oriental Series, 1954. ⁵ Calcutta, 1954.

⁶ Chowkhamba Series, Varanasi, 1947.

⁷ MIRASHI, like H. H. WILSON (1813), identifies Rāmagiri with Ramtek near Nagpur (Vidarbha Samśodhana Maṇḍala, Nagpur). SONONI supports this view. As against this, V. K. PARANJAPE asserts that Rāmagiri is Ramgarh, a mountain on the north-eastern extremity of Madhyapradesh (*Fresh Light on Kālidāsa's Meghadūta*, Poona, 1960). SHEMAVANNEKAR suggests that Rāmagiri can be properly identified with the mountain Ramashej near Nasik (*Navabhārata*, July 1959). It is, however, not unlikely that Rāmagiri is as fictitious a place as Alakā.

⁸ Andhra Univ., Waltair, 1956. ⁹ Motilal Banarasiidass, Varanasi.

¹⁰ Bombay, 1962. ¹¹ Annamalai Univ., 1961.

¹² Calcutta, 1959. ¹³ Calcutta, 1959.

¹⁴ S. K. DE, *History of Sanskrit Poetics*, (revised ed.), Calcutta, 1960. P. V. KANE, *History of Sanskrit Poetics*, (revised ed.), Motilal Banarasiidass, Delhi, 1961.

such as *gaudīriti*, *ākhyāyikā* and *lathā*, and *śānta-rāsa*, have been re-printed in a book-form under the title, *Some Problems of Sanskrit Poetics*¹. N. N. CHAUDHURI's Sanskrit thesis, *Kāvya-tattvasamīkṣā*², sets forth the philosophy of poetry according to Sanskrit rhetoricians. In his *Studies in Sanskrit Aesthetics*³, A. C. SHASTRI examines, in the light of the Western theories of aesthetics, the concept of the 'beautiful' as presented in Sanskrit rhetorical and literary works. K. C. PANDEY has planned a trilogy on comparative aesthetics. The first volume in this trilogy, though called *Indian Aesthetics*, mainly contains an elaborate treatment of the aesthetic theory of Abhinavagupta against the background of the monistic *śaiva* philosophy of Kashmir. The author incidentally discusses the interpretation of *rāsa* by Bhaṭṭa Lollaṭa, Śaṅkuka, and Bhaṭṭanāyaka, paying special attention to the views of Śaṅkuka, which represent probably the first serious attempt to analyse the aesthetic experience from the spectator's point of view. The second edition of this work⁴ is enlarged by supplementary sections on dramaturgy, music, and visual arts as also by a few general remarks on the *Nāṭyaśāstra*. A reference may be made at this stage to K. M. VARMA's two interesting studies relating to the *Nāṭyaśāstra*. In his *Nāṭya, Nr̥tta, Nr̥tya : their meaning and relation*⁵, VARMA tries to determine the original meaning of these three basic terms by breaking through the barriers created by the purely theoretical and metaphysical speculations such as those of Abhinavagupta. He seeks to base his interpretations entirely on Bharata's text and its internal evidence. He has made a similar study of *Seven words in Bharata*⁶, namely, *sūtra*, *bhāṣya*, *saṅgraha*, *kārikā*, *nirukta*, *ānuvaṁśya*, and *nidarśana*, and has tried to establish the character of the *Nāṭyaśāstra* as a work based on older texts, in which new theories are justified by means of quotations from older works. The *Bharatakośa*, prepared by Ramakrishna KAVI and published at Tirupati, is a dictionary of technical terms relating to *nāṭya*, *gīta*, *nr̥tya*, *vādyā*, and *dhruvagāna* with definitions from various texts dealing with the subject. *The Theory of the Sandhis and the Sandhyāṅgas in Bharata's Nāṭyaśāstra* by T. G. MAINKAR⁷, *Laws and Practices of Sanskrit Drama* by S. N. SHASTRI⁸, and the three interesting monographs on the comic characters in Sanskrit drama, namely, *The Vidūṣaka : Theory and Practice* and *Sanskrit Comic Characters* by J. T. PARIKH⁹ and *The Vidūṣaka in Sanskrit Drama* by G. K. BHAT¹⁰, constitute further con-

¹ Calcutta, 1959.² Motilal Banarasidass, Delhi, 1959.³ P. Ghosh and Co., Calcutta, 1952.⁴ Chowkhamba Series, Varanasi, 1959.⁵ Orient Longmans, Bombay, 1957.⁶ Orient Longmans, Bombay, 1958.⁷ Bombay, 1960.⁸ Varanasi, 1961.⁹ Pub. by the author, Surat.¹⁰ Ahmedabad, 1959.

tribution to the study of Sanskrit drama. In *The Indian Theatre*¹, which is mainly based on Bharata's *Nāṭyaśāstra*, C. B. GUPTA has given a connected account of the presentation of dramas in India from the earliest times. *The Theatre of the Hindus*² contains a number of papers on different aspects of the Indian theatre by scholars like RAGHAVAN and PISHAROTI, besides portions of WILSON's well known work *Select Specimens of the Theatre of the Hindus*. But by far the most impressive contribution in the field of Sanskrit rhetoric and dramaturgy in recent times is V. RAGHAVAN's voluminous treatise on Bhoja's *Śṛṅgāraprakāśa* which was published only a few days ago.³ RAGHAVAN's treatise is not only an exposition of Bhoja's encyclopaedic work, but it also contains an exhaustive treatment of Sanskrit *sāhityaśāstra* as a whole. Besides editing large portions of the original text of Bhoja, which is still mostly in manuscript form, RAGHAVAN has dealt with a number of lost literary masterpieces quoted by Bhoja, including the longest Pāśācī *Brhatkathā* passage to be known, and many other subjects of cultural interest such as popular dramatic forms, festivals in ancient India, and the sixty-four fine arts.

Nearly a quarter of a century after KEITH's *History of Sanskrit Literature*, *A History of Sanskrit Literature*, Classical Period, by DASGUPTA and DE⁴, offers a new treatment of the entire subject. This *History* falls into two main parts of unequal value, namely, "History of *Kāvya*" by DE and "History of *Alaṅkāra*" by DASGUPTA, the former being far superior to the latter. DE deals with the whole range of Sanskrit *belles lettres*, excluding the epics and the *Purāṇas*, mainly concentrating on the discussion of the literary merits of various authors. In about 500 pages, he has presented a competent appraisal of the Sanskrit *Kāvya* literature as literature. His writing exhibits the unusual combination of a balanced literary judgment and a remarkably felicitous style. DASGUPTA's introduction is rather rambling and his "Editor's Notes" are not particularly original. However, the importance and usefulness of this *History* is clearly borne out by the fact that a second edition of it had to be issued in 1962. While speaking of the history of classical Sanskrit literature, one must not fail to mention P. K. GODE's numerous papers on the subject, which are now collected in five volumes.⁵ Fixation of chronology was GODE's forte, and it will not be an exaggeration to say that every future historian of literature will have to begin with what GODE has said about the date of any particular author or work. Among that scholar's papers, there are also many which possess great culture-historical significance. K. K. RAJA's *The Contribution of Kerala to Sanskrit Literature*⁶ constitutes a valuable

1 Motilal Banarasiidass, Delhi, 1954.

2 Revised ed., Calcutta, 1961.

3 Pub. by the author, Madras, 1963.

4 Calcutta Univ., 1947.

5 Gode's Collected Works Publication Committee, B O R I, Poona.

6 Madras Univ., 1958.

chapter in the history of Sanskrit literature, and emphasises the need for similar regional accounts.

Grammar has always been regarded as one of the most important branches of Sanskrit learning. In an article in Hindi,¹ S. P. CHATURVEDI has attempted a survey of the development of Sanskrit grammar in the course of the last 2,000 years. Yudhisthira MIMAMSAKA is writing a history of Sanskrit grammar in Hindi. The first part of this work, which was published in 1950 (Dehradun), deals with Pāṇini and his predecessors. The *Pāṇini-sūtra-vyākhyā* of Virarāghavācārya of Manalur has been edited by T. CHANDRASHEKHARAN with illustrations from classical works and is published in two volumes (1954-55) in the Madras Government Oriental Manuscripts Series. K. C. (HATTERJI) has made a thorough study of the *Technical Terms and Technique of Sanskrit Grammar*². Among other things, he has pointed out that the technical terms used by Pāṇini are by no means arbitrary. As is well known, the *Mahābhāṣya* of Patañjali is one of the most basic texts on Sanskrit grammar. But, surprisingly enough, no complete translation of the *Mahābhāṣya* was available in any Indian or foreign language. The Deccan Education Society of Poona has published in seven volumes (1938-1954) the Marathi translation of the whole work prepared by Vasudeva Sastri ABHYANKAR. It may be added that P. SUBRAHMANYA SASTRI'S *Lectures on the Pātañjala Mahābhāṣya* are being serially published by the Annamalai University. Bhartṛhari, the famous author of the *Vākyapadīya*, is said to have written a gloss on the *Mahābhāṣya*, called *Mahābhāṣyadīpikā*. Work on an edition of this text has been undertaken both at the Madras University and the Bhandarkar Institute, Poona. A critical edition of Bhartṛhari's major work, namely, *Vākyapadīya*, is being prepared by K. A. Subramania IYER and published by the Deccan College Research Institute. The first part of the third *Kāṇḍa* in this edition with the commentary of Helārāja was published only a few days ago. Another edition of the *Vākyapadīya*, specially intended for University students, is being published in the Sanskrit and Prakrit Series of the University of Poona. In his edition of the *Āṣṭratarāṅgiṇī*³, Yudhisthira MIMAMSAKA has given Pāṇini's *dhātupāṭha* with its *vṛttis* and Kṣīrasvāmin's commentary on it according to its north-western recension. G. B. PALSULE'S *Concordance of Sanskrit Dhātupāṭhas*⁴ takes into account nine *dhātupāṭhas*, that is, four more than the five known through LIEBICH'S edition of *Kṣīratarāṅgiṇī*. It now thus provides a more or less complete list of Sanskrit roots. The *Uṇādikōṣa* of Mahādeva Vedāntin, edited by K. K. RAJA,⁵ is a commentary in verse on the *Uṇādisūtras*. The edition also contains a full glossorial index. Among the works belonging to the non-Pāṇinian schools of grammar published in recent years, a reference may be first made to the *Jainen-*

¹ *Nāgarī-Pracūrīṇī-Patrikā* 49. ² Calcutta, 1948 and 1955. ³ Amritsar, 1957.

⁴ Deccan College Res. Inst., Poona, 1955.

⁵ Madras Univ., 1951.

dra-Vyākaraṇa of Devanandin edited by TRIPATHI and CHATURVEDI with the commentary *Jainendravr̥tti* by Abhayanandin.¹ K. C. CHATTERJI's edition of Candragomin's *Cāndravvyākaraṇa*, the first part (containing chapters 1-3) of which was published by the Deccan College Research Institute (1953) in its *Sources of Indo-Aryan Lexicography*, is not merely a *Nāgarī* transcript of LIEBICH's edition of the work, but shows considerable improvement on that edition. It is expected that the second part of CHATTERJI's edition will also be published before very long. K. V. ABHYANKAR's *Paribhāṣāsāṅgraha*² brings together material from as many as seventeen different texts, such as, the *Paribhāṣāsūtra* of Vyādi, the *Paribhāṣāsūtras* of Śākaṭāyana, the *Kātantraparibhāṣāsūtravr̥tti* of Durgasimha, the *Paribhāṣāsūtras* of Bhojadeva, the *Laghuparibhāṣāvr̥tti* of Puruṣottamadeva, and the *Br̥hatparibhāṣāvr̥tti* of Sīradeva. The editor has himself written a gloss on the *Paribhāṣās* in the Jainendra system of grammar with a view to supplying the long-felt need for a *Paribhāṣā*-work in that system. This *Jainendraparibhāṣāvr̥tti* is based on Abhayanandin's commentary on Devanandin's *Jainendra-Vyākaraṇa*. ABHYANKAR has given a useful concordance of the *Paribhāṣās* at the end of his *Paribhāṣāsāṅgraha*.

Mention may be made in this very context of some of the recently published texts dealing with Prakrit grammar. Trivikrama's Prakrit Grammar (with his own commentary) is edited by P. L. VAIDYA for the Jivaraja Jaina Granthamala of Sholapur (1954). In his introduction, VAIDYA expertly deals with such questions as the exact relationship of Trivikrama (whom he assigns to the second half of the 13th century) to Hemacandra and the authorship of the *sūtras* and the *vr̥tti*. He has also given a concordance of the *sūtras* of Hemacandra and Trivikrama. M. M. GHOSH's edition of Rāmaśarman's *Prākṛtakalpataru*³ gives the original text, commentary, indices, and an appendix containing the text of the *Prākṛtānuśāsana* of Puruṣottama the *Prākṛtakāmadhenu* of Lankeśvara, and the *Prākṛtalakṣaṇa* from the *Viṣṇudharmottarapurāṇa*. An edition of the *Prākṛtaprakāśa* of Vararuci, the earliest grammarian of Prakrit, with a translation in Gujarati by the late Professor K. P. TRIVEDI, has been recently published by his son⁴. It may be recalled that an edition of the same work with the commentary of Rāma Pāṇi-vāda was published by the Adyar Library in 1946. Another grammatical text published recently is the *Prākṛtamaṇḍipā*⁵, which is a commentary by the great Appayya Dīkṣita on the so-called *Vālmiki-Sūtras*. A reference may be made in this context also to P. B. PANDIT's Hindi book, *Prākṛta-Bhāṣā*⁶, which attempts a short but critical survey of the evolution of the Middle Indo-Aryan, and Sukumar SEN's "Historical

1 Bharatiya Jnanapeetha, 1956.

2 Bhandarkar O. R. Institute, 1963.

3 Calcutta, 1954.

4 Navasari, 1957.

5 Mysore, 1953.

6 Banaras, 1954.

Syntax of the Middle Indo-Aryan"¹, which may be regarded as a supplement to his *Comparative Grammar of the Middle Indo-Aryan*.²

A *Dictionary of Sanskrit Grammar*³ compiled by K. V. ABHYANKAR is an interesting work. It constitutes a veritable mine of information on various aspects of Sanskrit grammar in that it deals with many significant concepts, works, and authors of Pāṇinian and non-Pāṇinian schools of grammar as also of their medieval and modern interpretations and expositions. In *India as known to Pāṇini* by V. S. AGRAWALA⁴, the author has attempted to present, on the basis of a detailed analysis of the *realia* referred to in the *Aṣṭādhyāyī*, a complete culture-historical account of the age of Pāṇini. B. N. PURI, in his *India in the time of Patañjali*,⁵ has made a similar culture-historical study of the *Mahābhāṣya*. One must also mention, in this connection, the *Prakrit Languages and their Contribution to Indian Culture*⁶ by S. M. KATRE which forms a useful introduction to the study of the various aspects of the culture embodied in Prakrit literature.

Metrics has generally been rather a neglected branch of Sanskrit and Prakrit studies. It is, therefore, gratifying to find that some admirable work has been produced in that field in the course of the last fifteen years. In this connection, a reference must first of all be made to the *Jayadāman* edited by H. D. VELANKAR.⁷ This volume contains the critically edited texts of four works on prosody, namely, the *Jayadevacchandās* of Jayadeva with the commentary of Harṣaṭa, the *Chandonuśāsana* of Jayakīrti, the *Vṛttaratnākara* of Kedārabhaṭṭa, and the *Chandonuśāsana* of Hemacandra, the first two of these being published here for the first time. The date of Jayadeva is earlier than the 10th century, and his views are criticised by Halāyudha in his commentary on Piṅgala's *Chandaśśūtra*. Unlike Janāśraya, Jayadeve has dealt also with Vedic metres. Jayakīrti, who is shown to have lived about 1000 A. D., devotes a chapter to Kannada metres and mentions two Kannada *kāvyas*, namely, the *Kumārasambhava* and the *Mālatīmādhava*. While editing the text of the *Vṛttaratnākara*, VELANKAR has consulted several unpublished commentaries, the earliest being that of Sulhaṇa composed in 1189 A. D. A most useful feature of the *Jayadāman* is the classified list of Sanskrit metres with their technical definitions given at the end of it. VELANKAR has also brought out an edition of a little known work on Sanskrit prosody called *Ratnamañjūṣā* with an old commentary.⁸ The authors of both the *sūtras* and the commentary are unknown, and, for representing the metrical *gaṇas*, they use symbols different from those of Piṅgala. Another striking feature of the *Ratnamañjūṣā* is that

¹ *Indian Linguistics* 13.

² Calcutta, 1951.

³ Oriental Inst., Baroda, 1961.

⁴ Lucknow Univ., 1953.

⁵ Bharatiya Vidya Bhavan, Bombay, 1958.

⁶ Bharatiya Vidya Bhavan, Bombay, 1945.

⁷ Bombay, 1949.

⁸ Bharatiya Jnanapeetha, 1953.

it defines not less than twenty-one metres which are not dealt with either by Piṅgala or by Kedara and which are known only to Hemacandra. This would seem to show that the author and the commentator of the *Ratnamañjūṣā* belonged to the Jaina tradition. Still another important contribution of VELANKAR's is his complete edition of Hemacandra's *Chandonuśāsana*.¹ An edition of the *Jānāśrayī*, a work on Sanskrit metres which follows a different technique from that of Piṅgala, was published in the Sri Venkateshwara Oriental Series, Tirupati, a few years ago, but the manuscript material used by the editor seems to have been rather discrepant. The same work has been edited by P. K. N. PILLAY in the *Travancore University Manuscripts Library Journal*. Janāśraya is usually identified with the Viṣṇukunḍin king Mādhavarman I who ruled in the 6th century A. D., and the *Jānāśrayī* is believed to be the name given jointly to the *sūtras* and the *vr̥tti* composed by Gaṇasvāmin. It may be incidentally added that, in one of his papers,² VELANKAR has drawn attention to the treatment of Prakrit metres in the *Jānāśrayī*.

As for lexicographical work, the most outstanding project in the field is that of the *Dictionary of Sanskrit on Historical Principles* undertaken by the Deccan College Research Institute of Poona. This *Dictionary* is designed to give a complete (as far as that is possible) repertory of *all* words and the distribution of their meaning-contents in their space-time context as far as this is determinable. Thus every meaning of every word will be indicated, and the space-time distribution of each such usage given. A basic list of about 2,000 texts from the Vedic times to 1800 A. D., including inscriptions, coin legends, etc., and special technical literature, has been taken up as the minimum programme, and the material from these is being collected exhaustively so that no significant item is left. The *Dictionary* is expected to cover at least twenty volumes, each of approximately 1,200 pages in royal quarto. Nearly half the work of extraction of material has been completed by now, and the entire first two stages of extraction and arrangement in the scriptorium is expected to be completed by 1968. A reference has already been made to the series entitled *Sources of Indo-Aryan Lexicography* which is started by the Institute as part of the work preparatory to the project. It may be added that about 25 monographs, indicating different aspects of lexicography and illustrating different approaches and presentation methods on the basis of the material already collected and analysed, are at present under preparation and will be published next year on the occasion of the silver jubilee of the Institute. Incidentally, it may be mentioned that a revised and very much enlarged edition of APTE's *Practical Sanskrit-English Dictionary* which had be-

¹ Singhi Jaina Series, 1961.

² *Journal of the Asiatic Society*, Bombay, 150th anniversary number.

come very popular among students of Sanskrit everywhere since its publication in 1890 was recently issued at Poona in three parts.¹

We may now turn to the work relating to social sciences. To begin with the editions of ancient texts, one may mention that the publication of the voluminous *Kṛtyakalpataṛu* of Lakṣmīdhara, which is expected to be issued in fourteen volumes, is continuing steadily,² and that the sixth volume, *Vṛatakāṇḍa*, and the introduction to the *Vyavahārikāṇḍa* by the editor K. V. Rangaswami AIYANGAR (together with a verse-index to that *Kāṇḍa*) were published in the course of the last few years. Among other works on Dharmaśāstra, which were edited and published in recent years, reference may be made to the *Madana-ratnapradīpa*,³ which is an extensive digest on Dharmaśāstra prepared under the patronage of Madana Simha, the *Toḍarānanda*,⁴ which is a similar work prepared under Toḍara Malla, the *Madanamahārṇava* of Viśveśvarabhaṭṭa,⁵ which mainly deals with the subject of *karmavipāka*, and the *Dānasāgara* of Ballalasena,⁶ which is a comprehensive work on gifts. The Prājña-Pāṭhaśālā of Wai has been engaged on the project of a *Dharmakośa*, which is to be completed in eleven volumes (twenty-four parts). The first volume (in three parts) of the *Kośa*, namely, *Vyavahāra-kāṇḍa*, was published some years ago. The second volume (in four parts), called *Upaniṣat-kāṇḍa*, which was published between 1949 and 1953, deals with more than 200 *Upaniṣads*. The first part of the third volume, namely, *Saṃskāra-kāṇḍa*, which was published recently, as also its second part, which is now in press, are devoted to the consideration of the sacrament of marriage. The remaining volumes will deal with subjects like *rājanīti*, *varṇāśramadharmā*, *śuddhi-śrāddha*, and *prāyaścitta*.

A prominent mention must be made at this stage of the new critical edition of the *Kautilīya Arthaśāstra* prepared by R. P. KANGLE and published by the University of Bombay (Vol. I, 1960). This edition clearly marks a significant step forward in the study of the *Arthaśāstra*. While trying to fix up the manuscript tradition, KANGLE soon realised that, out of the manuscripts available to him, only two possessed independent value from the text critical point of view, namely, the *Grantha* manuscript used by SHAMA SASTRI and the *Malayalam* manuscript used by GANAPATI SASTRI. It was, therefore, a fortunate circumstance that palm-leaf fragments of a *Devanāgarī* manuscript of the *Arthaśāstra* were discovered in a Jaina Bhāṇḍāra in Pattan. This manuscript (12th century A. D.), which is certainly older and better than all the manu-

¹ Prasad Prakashan, Poona, 1957-59.

² Gaekwad's Oriental Series, Baroda.

³ Ed. by P. V. KANE, Sadul Oriental Series, Bikaner, 1948.

⁴ Ed. by P. L. VAIDYA, Sadul Oriental Series, Bikaner, 1948.

⁵ Ed. by E. KRISHNAMACHARYA and R. NAMBIYAR, GOS, Baroda, 1953.

⁶ Calcutta, 1956.

scripts which have become known so far, also gives fragments of a commentary on the *Arthaśāstra*, called *Nitinirṇīti*, by Ācārya Yogghama alias Mugdhavilāsa. The commentator refers to Kāuṭilya's work as *Kaṭalya-Rājasiddhānta*. These fragments of the *Arthaśāstra* and the commentary are edited by Muni JINAVIJAYA and published by the Bharatiya Vidya Bhavan (1961). The printed editions of the *Arthaśāstra* are based on southern texts. Muniji has now given a new stimulus to the text-critical study of the *Arthaśāstra* by making available the first northern text which is also the first text in *Devanāgarī*. KANGLE was enabled to use this important manuscript together with several others for the constitution of his text. The second volume of KANGLE'S edition will contain a full English translation with critical and explanatory notes, and the third and last volume will comprise a study of this important work. A reference may be made in this very context to the *Bhāṣā Kaṭāliyam*. Some manuscripts of the *Kaṭāliya Arthaśāstra* with ancient prose commentaries in Malayalam are preserved in south India, and GANAPATI SASTRI has used some of these manuscripts for his edition. The work of editing the Malayalam commentary, which is far more extensive than any of the available commentaries, began at Trivandrum in 1930 and three parts of it were published there. The fourth part (containing *adhikaraṇas* 4-7, where the commentary ends) was published by the Madras University in 1960. Incidentally this commentary is important from the linguistic point of view also. A treatise dealing with such topics as polity, governmental administration, and worldly wisdom, called *Nītikalpataru*, which is ascribed to Kṣemendra, was critically edited for the first time on the basis of the only available manuscript by V. P. MAHAJAN¹. The *Nītikalpataru* cannot claim to be an original work on the subject, but its main interest lies in the interesting stories given by the author to illustrate its teachings. S. C. UPADHYAYA has prepared a new translation in English of Vātsyāyana's *Kāmasūtra*². The translation is rather free but lucid, and is illustrated by pictorial representations of the sculptures from Khajuraho and other places.

Coming now to the studies dealing with social sciences, one may begin with the *Hindu Ideal of Life* by B. K. GHOSH,³ which sets forth the views on the subject contained in the *Grhyasūtras*, the *Śrautasūtras*, the *Dharmaśāstra*, the *Arthaśāstra*, and the *Kāmasūtra*. A monograph of a more or less similar character is Rangaswami AIYANGAR'S *Some Aspects of Hindu View according to Dharmaśāstra*,⁴ in which the author emphasises the salient features of the social and political ethics of the Hindus. The *Society in India*⁵ forms the report of the

¹ Bhandarkar O. R. Inst., Poona, 1956.

² D. B. Taraporevala Sons and Co., Bombay, 1961.

³ Bharati Mahavidyalaya, Calcutta, 1947.

⁴ Oriental Inst., Baroda, 1962.

⁵ Madras 1956.

Conference organized by the Social Sciences Association of Madras. It contains two papers which are of particular interest. Irawati KARVE, while dealing in her presidential address with "Cultural process in India", emphasises that caste does not illustrate the fissiparous tendency of Indian society nor does it represent its horizontal segmentation, but that its main cultural feature is the retention of group integrity. In his paper, M. N. SRINIVAS discusses the concept of Sanskritization, as the process by which a lower caste-group gives up its own customs and takes on those of the higher castes. S. B. CHAUDHURI's *Ethnic Settlements in Ancient India*¹ is based mainly on post-Vedic data. Hindu kinship forms the subject-matter of KAPADIA's monograph of that name² and Irawati KARVE's *Kinship Organization in India*.³ In *Who were the Shudras?*,⁴ B. R. AMBEDKAR has put forth some interesting theories. According to him, Śūdras originally constituted an Aryan community of the solar race. They did not form a separate *varṇa* but ranked as part of the Kṣatriya-*varṇa*. Later on, however, as a result of a continuous feud between the Śūdra kings and the Brāhmaṇas, the Śūdras were socially degraded and eventually formed the fourth *varṇa*. R. S. SHARMA, on the other hand, understanding the term Śūdra to include all the lower orders in ancient Indian social life, suggests, in his *Śūdras in Ancient India*,⁵ that the Śūdras represent a later thrust of foreign tribes, having some affinities with the Aryans, who tried to penetrate into North-West India towards the close of the Vedic period but who were defeated by the Vedic Aryans and gradually absorbed into the latter Vedic society as the fourth *varṇa*. D. D. KOSAMBI has published a comprehensive study on the origin of the Brahmin *gotras*⁶, in which he points out that the *gotra*-system had not been present from the oldest times but that it was adopted by small groups of pre-Kṣatriya and pre-Aryan people from the Aryan invaders. In his *Hindu Saṃskāras*,⁷ R. B. PANDEY has attempted a socio-religious study of the Hindu sacraments. In the first part of the book, the author deals with the sources of his study in a chronological order, while in the second he discusses the significance, purpose, and constituents of individual *saṃskāras*. KAPADIA's *Marriage and Family in India*⁸ deals, among other topics, with polygamy and polyandry among the Hindus. The *Great Women of India* published by the Ramakrishna Mission Institute of Culture (Calcutta, 1954) is a useful compilation. The first part of the book comprises a general survey of the position of women from the Vedic times to the present day, while the

¹ General Printers and Publishers, Calcutta, 1955.

² Popular Book Depot, Bombay, 1947.

³ Deccan College Res. Inst., Poona, 1953.

⁴ Thacker and Co., Bombay, 1946.

⁵ Motilal Banarasidass, Varanasi, 1958.

⁷ Vikrama Publications, Banaras, 1949.

⁸ Oxford Univ. Press, Bombay, 1959.

⁶ J B B R A S 26.

second part contains biographical sketches of great women of India. Sakuntala Rao SASTRI's two monographs, *Women in the Vedic Age* and *Women in the Sacred Laws*¹, may also be mentioned in this context.

The subject of polity in ancient and medieval India has always engaged the attention of Indological scholars, and many new works pertaining to that subject have been published in recent years. From among these may be mentioned A. S. ALTEKAR's *State and Government in Ancient India, from earliest times to c. A. D. 1200*,² U. N. GHOSHAL's *A History of Indian Political Ideas*,³ and R. S. SHARMA's *Aspects of Political Ideas and Institutions in Ancient India*⁴. R. P. DASGUPTA has attempted a comparative *Study in Hindu and European Political Systems*⁵, while V. P. VARMA, in his book,⁶ draws attention to the metaphysical foundations of Hindu political thought. In his French monograph, *L'esclavage dans l'Inde ancienne*,⁷ DEV RAJ traces the history of slavery in ancient India from the Indus valley period downwards, on the basis of the evidence derived from Pali and Sanskrit texts. The characteristic features of Indian pedagogy and the philosophy underlying it are indicated by C. CHATTERJI in his *Vedāntic Education*⁸ mainly on the basis of the *Upaniṣads*. D. C. DAS GUPTA's *Educational Psychology of the ancient Hindus*⁹ and R. K. MOOKERJI's *Ancient Indian Education*¹⁰ deal with more or less the same subject, but in a far more comprehensive and exhaustive manner. As for law, KANE's *Hindu Customs and Modern Law*,¹¹ N. C. SEN GUPTA's *Evolution of Ancient Indian Law*¹², and S. VARADACHARIAR's *The Hindu Judicial System*¹³ deserve special mention. The *Epochs in Hindu Legal History* by U. C. SARKAR¹⁴ covers a very wide field, but it is generally characterised by loose treatment. It contains brief summaries of the more important *sūtras*, *śāstras*, and *nibandhas* on Dharma as also an account of the *Kautilīya Arthśāstra*. Another interesting monograph published recently is *The Military System in Ancient India* by B. K. MAJUMDAR¹⁵. In this monograph, the author examines major

1 Bhavan's Book Univ. No. 10 and 13.

2 Motilal Banarasidass, Varanasi, 1949.

3 Oxford Univ. Press, Bombay, 1959.

4 Motilal Banarasidass, Delhi, 1959.

5 K. L. Mukhopadhyaya, Calcutta, 1958.

6 *Studies in Hindu Political Thought*, Motilal Banarasidass, Varanasi, 1956.

7 French Inst. for Indology, Pondicherry, 1957.

8 Gauranga Cultural Res. Inst., Lucknow, 1957.

9 Univ. of Calcutta, 1930.

10 Bharatiya Vidya Bhavan, Bombay, 1954.

11 Univ. of Bombay, 1950.

12 Arthur Probsthain, London, 1953.

13 Lucknow Univ., 1946.

14 V. V. R. Inst., Hoshiarpur, 1958.

15 The World Press, Calcutta, 1955.

sources on military organization and activities, beginning from the Harappa culture up to the advent of the Muslims.

But by far the most outstanding work in the field of social sciences is KANE's *History of Dharmaśāstra*¹, the second part of the fifth and last volume of which was published in November 1962. With this part, this monumental literary project, which was conceived by the author more than thirty years ago, has been brought to a successful completion. The first volume of the *History of Dharmaśāstra* was published in 1930. It deals mainly with the concept and sources of Dharma. It also gives a detailed account of the various texts on Dharma. The second volume, published in 1941, is devoted to the consideration of such topics as *varṇa*, *āśrama*, *saṁskāra*, *āhnikā* and *ācāra*, *dāna*, and *yajñas*. The third volume comprises a critical and comprehensive study of *rāja-dharma*, *vyavahāra*, *sadācāra*, and *kalivarjyas*, while the fourth contains a full discussion of eight topics, namely, *pātaka*, *prāyaścitta*, *karmavipāka*, *antyeṣṭi*, *aśauca*, *śuddhi*, *śrāddha*, and *tīrthayātrā*. The fifth and last volume of the *History* treats of many subjects, such as, *vratas* and *utsavas*, the philosophical concept of *kāla*, astronomy and astrology, *śānti*, *karma*, *punarjanma*, and the relation of Dharmaśāstra to the *Purāṇas*, *Tantras*, and the various systems of philosophy. It also contains chapters dealing with the fundamental and leading characteristics of Hindu culture and civilization and their future trends. The five volumes of KANE's *History of Dharmaśāstra* together extend over nearly 6,500 pages and constitute an authoritative and encyclopaedic treatment of the religious and civil law of ancient and medieval India.

¹ Bhandarkar O. R. Inst., Poona.

DRAVIDIC STUDIES

T. P. MEENAKSHISUNDARAN

I. INSIDE THE SOUTHERN STATES

[a] *Before the Linguistic States :*

A background knowledge of the political conditions etc. of the places in which the Dravidian languages are spoken is necessary for understanding the progress made in Dravidology which has to be studied under various Dravidian languages. This knowledge may not lead immediately to a correct assessment of the progress made, but will make the point clear that certain favourable environments have been created for the development in the future. It is from this point of view that this review encompasses a wider area than what is otherwise required. A detailed picture of the Dravidic Studies in Tamil, it has to be noted, is attempted here not for emphasising Tamil, or its special studies, but only with a view to illustrating the general kind of progress similarly made in all the Dravidian languages. This could have been done with any one of the Dravidian languages as the starting point, but because the present writer is more familiar with Tamil, he has started therefrom.

The literary languages of the Dravidian family are Tamil, Malayalam, Telugu, and Kannada. These are today the languages of the States of Madras (or Tamil Nad), Kerala, Andhra, and Mysore respectively. At the time of Independence, the composite State of Madras had all these — Tamil, Telugu, Malayalam, and Kannada — as the regional languages of its various districts. Therefore that State itself was interested in the development of all these languages and researches therein.

Immediately after Independence, the then Education Minister of the Madras State put forward a scheme for publishing Encyclopaedias, in the first instance in Tamil and in Telugu, more or less on the model of the *Encyclopaedia Britannica*. Academies were formed for both these languages for the preparation and publication of the various volumes of the Encyclopaedias with the help of the Madras Government, the Central Government, and public subscription. This work has now been completed as far as Tamil is concerned. The Telugu Encyclopaedia which was later taken over by the Andhra State is in progress. The then Government of Madras proposed also to confer Poet Laureateship in each one of these four Dravidian languages. There was also a scheme for giving annual prizes for the best books in various subjects, written in the regional languages. The Government of Madras with the help of the Government

of India started a scheme for collecting, microfilming, and publishing rare manuscripts of great importance in the Dravidian languages. This has brought to light not only Tamil works of great value like the commentary by Kallāṭar on the earliest Tamil Grammar *Tolkāppiyam Collatikāram*, the valuable commentary, namely, *Yāpparunḱala Virutti*, an encyclopaedic work on Tamil prosody, *Cuntara Pāṇṭiyam*, a religious epic of the medieval times, and other miscellaneous Tamil works like *Kappal* (ship) *sāstram*, *Koṅku tēca Rāoāḱkaḷ Carittiram*, etc., but also Telugu works of literary value produced at the Tanjore Court. As a result of this, a monograph on the contributions of this Southern Court to Telugu came to be written in recent times.

One of the characteristics of this period is therefore the publication of works in the various Dravidian languages. Hence arises the necessity for discussing the progress made in various Dravidian languages, under various State Governments and Universities. Though this made the study of these languages in general and Dravidology in particular popular amongst the masses, there arose the difficulty for the general student of Dravidology to follow these works printed in various scripts. One does not even know on what subjects books have been written. Though the copyright libraries have been established, all the books printed are not received by these institutions. There is therefore a need for preparing annotated bibliographies. The National Library and the Sahitya Akademi are publishing annual bibliographies and general bibliography respectively. The Madras Government is trying to consolidate the list of works published in Tamil. In this connection the project for preparing a Bibliography on various aspects of Dravidology sponsored by the Department of Indology of the University of Malaya deserves mention. The interest in folk songs may also be mentioned. The yakshaganas, the Kuccipidi dance, the Terukkūttus, the Kuravaṅcis, the Melattūr Bhāgavata dramas, the Nava Sandhi dances and Kathakālī, Bharata Natya, the Karakam dance, the Oyil dance, the Poy-k-kāl Kutirai dance — these are all receiving greater and greater attention through institutions founded for their encouragement. Scholars are interested in collecting folk songs and stories in the various Dravidian languages. The Sarasvati Mahal Library of Tanjore has published a selection from Macween's collections.

The general awakening may also be mentioned in this very context. The various Encyclopaedias and serial histories of India provide chapters dealing with the Dravidian languages and their contributions from the literary, religious, philosophical, social, and historical points of view. Various publications studying individual temples, their architecture, their history and their political and economic status have been also published.

As a result of the new wave of enthusiasm after Independence

amongst the people for their languages and of their keen desire for keeping themselves up to date, there has been not only a great rise in the number of journals and books for adults and children published on various subjects, including science and modern knowledge, in these languages, but also in the number of copies sold. Essays, literary criticism, scientific and historical works, and new creations in various branches of literature are produced in increasing numbers and the general standard of these is very high, as is evidenced by the contributions of RAJAJI, Dr. R.K. Shanmukam CHETTIAR, Tiru. Vi. KA. BHARATIDASAN, Ti. Ke. Ci. Vaiyapuri PILLAI, and others.

Not only have various important classics and old commentaries been published, but successful attempts have been made to issue cheap editions of these classics, ancient and modern, and of variorum editions of classics, like *Tirukkural*, *Nālatiyār*. In this connection it may be pointed out that the various Śaivite Mutts of Tamil land also have evinced great interest in publishing the Śaivite and Tamil classics. There are various conferences held to celebrate and popularise literary, religious, and philosophical works in Tamil. The Tiruppanantāl Endowment in the Annamalai University provides for special lectures being delivered annually by experts in Śaiva Siddhānta philosophy, at the Banaras and Allahabad Universities.

Books were published in Tamil more and more on the history of the language and the history of the literature. CALDWELL'S *Comparative Grammar of the Dravidian Languages* was translated into Tamil. A book containing series of essays on the history of the Tamil language along with a book on "Language in General" has been brought out. A series of books on the Dravidian languages was published in which the southern Dravidian languages were examined and compared so as to prove that Tamil was the Proto-Dravidian. There was also published a work on Language, in which an attempt was made to prove that Tamil was the earliest language of man, and words were traced to the demonstrative and interrogative vowel bases, and the consonants counted for nothing. These books are mentioned here only as illustrations. Tendencies became evident in certain quarters to assert aggressively the greatness and independence of Tamil, since that language and its family, including all its contribution to literature, history, religion, and philosophy, had been neglected and relegated to an inferior position for a long time.

[b] *After the Linguistic States :*

The old composite State of Madras was divided linguistically, and four reorganized States came into being in South India—Andhra State with Telugu as the regional language, Madras State with Tamil, Kerala State with Malayalam, and Mysore State with Kannada. In Andhra there are three Universities, namely, the Andhra University at Waltair

the Osmania University at Hyderabad, and the newly started Sri Venkateswara University at Tirupati. In Madras State we have two Universities, namely, the Residential Tamil University at Annamalainagar and the old Madras University which has an additional post-graduate centre at Madurai which is likely to become another University by next year. In Kerala State, there is the Kerala University. In Mysore State, there are two Universities—one at Mysore and the other at Dharwar, with the possibility of a third to be started at Bangalore. Thus it will be seen that there are over half a dozen places which are interested in the study of the Dravidian languages and Dravidology in general.

After Independence, special wings in charge of Culture and Research were organised both at the Centre and in the States, either as separate departments or as part of the Education Departments. Accordingly, Research became important in the proceedings of Government. Connected with this was the attempt at making the regional language the language of administration of a State, and sometimes experiments were conducted for making the regional language a medium of instruction in colleges. This necessitated the coining of new words for administrative and scientific purposes. The Madras Government appointed a College Tamil Council for preparing books in Tamil in various subjects for the use of the undergraduate students in Humanities. After some time, it was felt that a wider body should be appointed for publishing in Tamil important text-books, translations, and popular expositions relating to various modern subjects. For this purpose the Bureau of Tamil Publications was organised by the Madras Government. It has also established a Tamil Development and Research Council, with various adhoc Committees, for suggesting developments and research projects in various fields of Tamil Studies—historical, scientific, economic, political, and technological. The Madras University is granting prizes for the best books on any prescribed modern subject written in the Dravidian languages in addition to prizes for translations of classics on modern knowledge.

The Madras Government, as recommended by the Sir C. V. Raman Committee, upgraded its Presidency College into a research centre, and, as a consequence, a Chief Professor in Tamil was appointed for carrying on researches in Tamil and Dravidology. The Government also introduced an M. A. course in Tamil in that College. This College has prepared, with the help of Government of India Humanities Research Scholars, a study of the Tamil language of the Inscriptions from 700 A. D. to 1050 A. D. and also of the language of *Tolkāppiyam*. A study of Tamil verbs was similarly undertaken. A literary study of *Patirru-p-pattu*, an evaluation of the indebtedness of Kampan to *Tirukkural*, and a translation with an introduction and notes of *Kulōttuṅkaṇ Pillai-t-Tamiḷ*, a literary work of historical importance, were also undertaken. A re-

search publication in the form of a literary criticism on *Mullai-p-pāṭṭu*, an ancient Caṅkam classic, was published by the research wing of this College. Further, this College cooperated with the Linguistic Project of the Deccan College Research Institute of Poona in running the Summer and Autumn Schools of Linguistics.

The most important event in this period is the Conference of Linguists which inaugurated the Linguistic Project. The Rockefeller Foundation has, through the Deccan College Research Institute and with the cooperation of the Linguistic Society of India, placed Linguistic Studies on the map of the Intellectual India. The Summer Schools and Winter Schools of Linguistics were organised every year, first at Poona and later at various other Universities. Scholars were trained for a year in Linguistics at Poona by American and Indian linguists, and promising scholars were sent for further training in Linguistics to various Universities in the United States of America. After this Project came to an end, the University Grants Commission of India, on the recommendation of the Blue Print Committee on Linguistics appointed by the Conference of Vice-Chancellors and Linguists which met at Poona, accepted the scheme for the development of Linguistics and for running the annual Summer Schools in cooperation with various Universities. This has certainly given an impetus to the study of the Dravidian languages from the point of view of modern Linguistics. The Linguistic Schools held at Mysore, Annamalainagar, Coimbatore, and Hyderabad are important from this point of view and testify to the active interest taken by these Universities and their Departments of Dravidian languages and Linguistics.

The Annamalai University has developed a Linguistics Department with special emphasis on Dravidian Linguistics, and U. G. C. proposes to upgrade this Department into an All India Centre for Dravidian Linguistics. There is an M. A. course for two years in Linguistics where at present the Comparative Study of the Dravidian Languages can be offered as a special subject. The recent developments of Glottochronology, Acoustic Phonetics, Semantics, Dialectology, Bilingualism, Language Communication, Cultural Aspects of Language, Linguistic Typology, Syntax, Phonology, and Morphology are being applied to the Dravidian languages in general and to the Tamil language in particular. There is also a post-M. A. two-year diploma course in Linguistics specially intended for teachers and research scholars in the various languages. This University also provides for diploma courses in the various Dravidian languages. It is also giving experimental courses in spoken Tamil with materials gathered during the course of research. The names of various kinds of fish as found in Tamil have been collected by the Department of Marine Biology of this University at Portonovo. There is also a project in progress for studying the

occupational terms in the neighbouring places and for studying the social differences in the various dialects. The dialectic study is an important aspect of the research work carried in this Department. The various dialects of the languages spoken within the Tamil Nad, such as Sowrashtra and Bataga, in addition to the languages of emigrants like Punjabi, Sinhalese, Nicobarese, etc., are also studied in field method courses. A thesis on the relation between the literary and colloquial dialects of modern Tamil has been prepared. It is proposed ultimately to undertake, with the help of the U. G. C. and Government of India, a Linguistic Survey of Southern India. Research scholars are studying the Tamil dialect of Jaffna and Ceylon, and the dialect of Narikkuravans whose settlement is near this University and in whose development the Madras Government is greatly interested. Phonetics laboratory is being utilised for studying the dialects.

The staff of the Department is participating in various other projects such as those connected with [a] the study of tribal languages, [b] the teaching of modern languages, and [c] the preparation of hearing tests such as the phonetically balanced list of monosyllabic words and list of spondee words in the Dravidian languages. It is also co-operating with institutions like Santi Sadhana which is preparing an index of words in the literary classics and inscriptions of the Tamil language up to the end of the 10th century, and which is also issuing cheap editions of Tamil classics with their words clearly isolated so as to avoid the complications of Sandhi. The Department itself is preparing an index of words found in the inscriptions and classics, on the basis of which the language of the various classics and inscriptions is studied from the modern linguistic point of view with the ultimate object of preparing a scientific history of the Tamil language. *Tirukkural*, *Nālatiyār*, *Paripāṭal*, *Narriṇai*, *Kuruntokai*, *Maṇimēkalai*, *Iraiyanār Akapporuḷ Urai* have been thus studied and theses on the language of these have been prepared. The study of the language of the inscriptions subsequent to those studied earlier at the Presidency College is being continued. A thesis on the language of the inscriptions dating between 1050 and 1250 A. D. and another on the Dutch Tamil Documents of the eighteenth century Ceylon, have been approved. Studies of the language of the inscriptions dating between 1250 and 1350 A. D., of the inscriptions of the Vijayanagar period, and of later inscriptions dating up to 1500 A. D. are under preparation. An index of words of *Kumarakuruparar* has been prepared.

An index of words in *Kamparāmāyaṇam* is being prepared by the Research Department of the Annamalai University. The Tamil [Arts] Department, through Sri S. Dandapani DESIKAR, has prepared an index of all the words in Caṅkam classics together with their meanings as given in the ancient commentaries. The first volume of this work con-

sting of words beginning with vowels has been kindly printed and published by one of the famous Śaiva Mutts of Tamil Land, namely, Thiruvāvatūturai Mutt. The Tamil [Arts] Department is also co-operating with the Linguistics Department, and *Patinenkilkkāṇakku*, the eighteen ethical literary works in Tamil, have been indexed by the post-graduate students. At present these students are engaged in preparing an index of the words in *Nālāyirattivya-p-Prapantam* of Alwars. Ultimately these various indexes of words in literature, inscriptions, and dialects will be helpful in preparing a Tamil Dictionary on Historical Principles. The project for such a Dictionary has been duly accepted by the Government of Madras, though it has been temporarily deferred because of the present emergency.

The old Manipravala literature of Srivaishnavism is also being studied and a thesis on *Acaryahirudayam* has been approved. Modern literature is also studied by the Department, and theses on *Maraimalai Atikaḷ*, *Tirikūtarācappakkavirāyar*, *Kumarakuruparar*, have been prepared. A thesis on *Tiru-vi-ka* is in the course of preparation.

The Tamil Research Department is bringing out, with the help of the U. G. C., an authorised edition of *Kamparāmāyaṇam*, the greatest Tamil epic. That Department is also interested in the study of *Tirukkuraḷ* and *Tirumantiram*, which latter is one of the earliest tantra works in Tamil and perhaps in India. A history of Śaiva literature is also being undertaken by the Department. Under the Tiruppanantāl Mutt Endowment Scheme, there is provision for publishing cost-price editions of the various ancient classics in poetry, prose, grammar, and philosophy. Under the same endowment, prizes are annually awarded to scholars specialising in various aspects of Tamil literature, Tamil grammar, and Tamil works on Śaiva Siddhānta philosophy. The Annamalai University is famous for researches in ancient Tamil music.

The Tamil [Oriental] Department is preparing a literary biographical dictionary.

In the Annamalai University, apart from special lectures in the Tamil [Arts] and Tamil [Oriental] Departments, there is the Swarnam-mal Memorial Endowment for the annual celebration of the Tamil Poets Day when three lectures on any Tamil poet are delivered and then published. The University has also a project for publishing works on Dravidology which are not easily available at present. It has published Prof. EMENEAU's work on Kolami, and will be shortly publishing the collected papers of Prof. EMENEAU and Prof. BURROW. It has issued cyclostyled copies of Sri L. V. Ramaswami AIYAR's papers and also of material prepared by Prof. EMENEAU for his course on Dravidian phonology at the Coimbatore Summer School of Linguistics. Special lectures by eminent scholars are organised from time to time and the

following scholars have delivered lectures on the subjects mentioned below.

Prof. M. B. EMENEAU	...	Linguistic Area
Prof. S. M. KATRE	...	Lexicography and Linguistics
Prof. S. K. CHATTERJI	...	Dravidian Languages and Linguistics

The Annamalai University is also working on the history of the other Dravidian languages, and *A History of Telugu Language* has been prepared. The earliest prose work in Kannada has been studied from the linguistic point of view, and a thesis has been written thereon on the basis of the index of words. An index of words found in *Bhāṣā Kautilyam* in Malayalam has also been prepared. Theses on the Dravidian verb system and on the development of the Malayalam speech among children are also under preparation. The Linguistics Department is preparing bilingual dictionaries with English, the link language, for the Dravidian languages, namely, Tamil, Telugu, Malayalam, and Kannada.

At the invitation of the Chicago University, the Head of the Department of Linguistics and Tamil [Arts] at the Annamalai University had been to that University as Visiting Professor to deliver two series of lectures, one 'On the History of Tamil Language' and the other 'On the History of Tamil Literature'. These are proposed to be published by the South Asian Project of the Chicago University. A history of the grammars and grammatical principles in Tamil and an evaluation of various Tamil grammarians are also being attempted. For instance, work is being done on Naccinārkkiniyar's conception of Phonology, a history of the study of declensions, and an evaluation of Pavananti (Phonology). A history of Tamil syntax, an evaluation of individual grammarians in Tamil, and a history of Tamil grammatical principles are under preparation by the Tamil [Arts] Department.

Dr. V. I. SUBRAMANYAM trained under the Rockefeller scheme is the Head of the Linguistics Department and also of the Tamil Department of the Kerala University. His Department is also preparing, from the time of Sri Vaiyapuri PILLAI, Alagappa, Professor in Tamil, an index of Caṅkam classics. An index of words in *Puranānūru* phonemicised by Dr. SUBRAMANYAM has been recently published with English and Tamil meanings. He is also publishing a variorum edition of the old commentaries on *Tolkāppiyam*. The languages of *Cilappatikāram* and *Patirruppattu* have been studied by his research scholars from the modern linguistic point of view. Similar studies on other classics are in progress. The folk-songs have been analysed from modern linguistic point of view as suggested by SEOBUCK. The Kerala University has instituted a diploma course in Linguistics in addition to the M. A. course in Tamil.

Ever since Independence, the project for preparing a Malayalam Lexicon has been occupying the attention of the Government of Kerala and the U. G. C. Under its learned editor, Mr. Kunjan PILLAI, the work on the Malayalam Lexicon has been more or less completed, and the first volume is expected to be released very soon. Literary production is important in Kerala, a novel like *Chemmin* winning international recognition. This is the period of VALATTŌL, but other poets have experimented in various fields. There was a revival of great interest in Katakali and folk songs and dances. A number of dictionaries and books on language have been published.

Dr. KRISHNAMURTHI, trained under Prof. EMENEAU, has produced a valuable thesis on Telugu verbs. It is an important contribution to the study of Dravidian linguistics. Dr. KRISHNAMURTHI is now Tagore Memorial Professor in Linguistics in the Osmania University where also an M. A. course in Linguistics was started last year. He has produced a dialectic dictionary of the occupational terms in Andhra. The Andhra Parishad at Hyderabad has published an index of words found in Nannayya and Nannachoda. The Parishad is specialising in publishing a list of verbs, a list of proverbs, etc., in Telugu. At the Andhra University, a post-graduate course in Telugu has already been in existence. Its Professor of Telugu has prepared and published in Telugu a History of Telugu. Its other publications, namely, *Andhra Vyakarana Samhita Sarvasvam*, *Vyakarana Parijatamu*, and *Dravida Bhasa Parisistamu* cover the theory of grammatical principles including those explained by Dr. CALDWELL. This University, with the cooperation of the U. G. C., has a project for preparing and publishing an etymological dictionary of the Telugu language which will give for each word the cognates found in the other Dravidian languages. In this context the publication of the monumental work *Dravidian Etymological Dictionary* by EMENEAU and BURROW may be mentioned though it is not the work of Indian scholars. Its contribution to the study of Dravidian linguistics cannot be exaggerated. Sri Venkateswara University is engaged in the study of individual Telugu poets from the point of view of linguistics.

The Mysore University has started the study of linguistics at undergraduate level. Thanks to the Rockefeller projects, Prof. SREEKANTAIYA of that University had an opportunity of visiting the language and linguistics departments in various Universities of U. S. A. The publication of the English Kannada Dictionary must be mentioned. The Kannada Sahitya Parishad has undertaken to publish a Kannada Dictionary bringing up-to-date KITTEL's Dictionary by including in it inscriptions and other materials made available after KITTEL. The work is in progress, and when published it will be a monumental work though the Dictionary will unfortunately be only in Kannada script. The Mysore University has published, apart from literary classics, a number of

popular books in Kannada on various subjects—literary, scientific and grammatical. A book on spoken Kannada and dictionaries have been published by outsiders. Here also the literary output is large and of great merit.

Prof. HIREMATH, the Head of the Department of Kannada at the Dharwar University, had also been sent to the U. S. A. for training in Linguistics under the Rockefeller scheme. He has published a work on the structure of Kannada. A *Bhāṣā-śāstra* had been published by others.

A Lazarus Professorship in Tamil was instituted in the Madras University. The Department has now expanded, and a Professor of Tamil is appointed for its Madurai Centre. The University is sharing with the constituent colleges the post-graduate teaching work. The Swarnammal Memorial Endowment, instituted by the late lamented Prof. R. P. SETHU PILLAI, provides for annual research lectures on *Kuraḷ*. One of the important publications of the Madras University is the first volume of the vocabulary of Dravidian cognates, which is the product of the collaboration of the Departments of Dravidian languages. A monumental study on Saint Cuntarar's poems and his philosophy and religion has been published. A modern Tamil version of the former medieval manipravala commentary on *Nammālvār* has also been published. The University proposes to publish KITTEL's famous Kannada Dictionary. There is also a scheme for preparing a Tulu Dictionary. Various theses on Tamil literature and language have been prepared by research scholars at the University, such as, "Nouns in *Akanānūru*," "Characters in Kampan", "Fine Arts in ancient Tamil land", "Study of *Paripāṭal*," "Political theories in Kampan", etc.

The History Department of the Madras University is engaged in the preparation of a monograph on the various Caṅkam works from the point of view of their historical materials. Its Professor of History has also written *Social History of the Ancient Tamil Land*. *History of South India* by Prof. K. A. NILAKANTA SASTRI, *History of the Pandya Country* by Dr. S. A. Q. HUSSANI, and *History of the Colas* by Sadasiva PANDARATHAR may be also mentioned. The inscriptions found among the Mackenzie manuscripts have been published by the Government of Madras.

The Madras University has started a Department of Archaeology. The Professor of Archaeology has written a monograph on the cave inscriptions of the Southern Districts which are suspected to be in the Tamil language though written in Prakrit scripts. Recently excavations at Kāverippūmpattinam have been attempted by the Archaeological Department. The Madras Government has appointed an officer-in-charge of temples. It has also expanded its Press so as to expedite the printing of the inscriptions found in the Madras State.

Studies on the Malayalam language of *Rāmacaritam* and *Bhāṣā Kautīliyam* in Malayalam have been published. Books on linguistics have also been published in Malayalam. A book on the Sanskrit theory of meaning by the Reader in the Sanskrit Department of the Kerala University is an important contribution to the semantics of other languages.

As for learned bodies other than Universities, there are the Andhra Sahitya Parishad and the Andhra branch of the Sahitya Akademi in the Andhra Pradesh. In Kerala, there are Kerala Sahitya Parishad, Grantha Sala Sangham, etc. In Mysore, there are Kannada Sahitya Parishad (Bangalore), Karnataka Sangha (Dharwar), etc. In addition to the learned bodies newly founded, such as the Pulavar Kulu or Council of Tamil scholars, mention must be made of the Madras Provincial Tamil-c-*Caṅkam*, the Maturai-t-Tamil-c-*Caṅkam*, and the Karantai-t-Tamil-c-*Caṅkam*.

II. OUTSIDE THE SOUTHERN STATES

One may now refer to the study of the Dravidian languages outside the Southern States. The importance of the work of the Deccan College Research Institute, Poona, for the development of linguistic studies in general and of Dravidology in particular cannot be exaggerated. Even previous to the undertaking of the Linguistic Project, the Deccan College had a separate Department for the Dravidian languages where monographs on such subjects as the history of early Malayalam language and the history of Kannada language of the early inscriptions (subsequent to the period covered by Dr. Narasimha AIYAR's thesis) had been prepared. The Marathi loan words and Telugu loan words in Tamil were also studied. The *āytam* in Tamil had engaged the attention of the Head of the Department. Various studies of interest were carried out in the Phonetic Laboratory of that Department. A thesis on "The distribution of the characteristics of speech elements in Tamil" by Dr. P.C. GANESHSUNDARAM has been published by the Institute. Under the Linguistic Project of the Deccan College Research Institute, many scholars in Tamil, Telugu, Malayalam, and Kannada were trained. A study of the colloquial language of Tamil, a study of the Tigala dialect (a dialect of Tamil spoken by the cultivators in and around Bangalore), and a study of Sanskrit loan words in *Caṅkam* classics are some of the main contributions of the Deccan College in the field of Dravidian linguistics. Various Dravidian dialects, such as the Sangeti dialect which is spoken in Mysore, have also been studied.

The Anthropological Department of Government of India is interested, among other things, in the study of the tribes speaking Dravidian languages. Sri BHATTACHARYA of that Department is specialising in the study of Dravidian tribal dialects. He has produced monographs on the

Ollari language and Konda language. He has also collected materials for the study of dialects like that of Irula. In collaboration with Prof. BURROW, he has written a book on Parji language and articles on Naiki and Kui. Prof. EMENEAU's study of the Toda language appears in his collected papers to be published by the Annamalai University. He has published an explanation of the Brahui conjugation. His volumes on Kota and his detailed study of the Kota language may also be mentioned. An Indian student is studying the Kindugu language under him.

The Madras Government has announced that if any University was desirous of starting a post-graduate course in Tamil, it would bear a moiety of the expenditure incurred therefor. The U. G. C. is also helping schemes for teaching South Indian languages in Northern India. The "Three Languages Formula" is also helpful in this regard. As a result of it, post-graduate courses and certificate and diploma courses in Tamil have been started at the Kerala University, at the Osmania University, and at the Universities of Agra, Delhi, and Banaras. The Dakshina Bharath Hindi Prachar Sabha has, with the help of Government of India, started organising courses and lectures on the various classics and authors in the Dravidian languages of South India.

The Sahitya Akademi, in addition to giving prizes for the best books of the year, is getting such books translated into other languages including the Dravidian languages. It is, however, unfortunate that there are not available many translations from one Dravidian language into other Dravidian languages. An attempt is seriously made by various bodies for rectifying this state of affairs, and it is hoped that there will be more interchange of ideas among the Dravidian languages. BHARATHI's songs, *Kamparāmāyaṇam*, and *Tirukkuraḷ* have been translated into other Dravidian languages. The South Indian Languages Book-Trust, started in the first instance out of the grant made by the Ford Foundation, has made the project of interchange of ideas among the various Dravidian languages possible through its scheme of publishing books, in some cases, simultaneously in all the Dravidian languages. By conducting various seminars on publication, sale of books, and translation, it is doing a great service for the development of the Dravidian languages. It may also be mentioned in this context that the UNESCO has been sponsoring researches on the reading habits of the various kinds of peoples. The UNESCO is also interested in translations of the classics in the various languages. Accordingly, the *Ayōtyākāṇṭam* of *Kamparāmāyaṇam* has been translated into English by RAJAJI, and the ancient Tamil epic *Cilappatikāram* has been translated into French.

Foreigners are also taking increasingly greater interest in the study of the Dravidian languages, as also in evolving scientific methods for teaching languages. The spoken language is specially considered in this connection. There is fruitful co-operation between foreign scholars

and the scholars in the Dravidian and Linguistics Departments in Indian Universities. Special mention may be made of the co-operation between the American Universities and the Indian Universities, and of students from America and other countries who come to India for learning the Dravidian languages. Mr. LISKER who has now published a book for teaching the spoken Telugu had been to India. Dr. KELLEY has studied Telugu, Prof. Maria FÖWLER has analysed the phonology of the Brahmin dialect of Tamil, Dr. BRIGHT has studied and written a description of the colloquial Kannada, and Dr. P. FRIEDRICH has studied Malayalam. All these scholars from U. S. A. had been here. Scholars like Dr. Kamil ZVELEBEL of Czechoslovakia, who has published translations from modern and ancient Tamil literature into Czech, Dr. ANDRONOV of U. S. S. R., who has published Russian-Tamil Dictionary, and Dr. MARR and Dr. ASHER of the London School of Oriental and African Studies had also been here for specialising in Tamil. Under the Government of India Cultural Scholarships Scheme also, foreign students come to India to study the Dravidian languages. Foreign Universities, especially those in U. S. A. and U. S. S. R., are taking great interest in the study of the Dravidian languages. In this connection, the centre started by American scholars for Indian studies is also important from the point of view of the study of Dravidology and the study of the Dravidian languages. It may be added that Tamil scholars in India are collaborating in the project of the Bibliography of Dravidology undertaken by the University of Malaya.

The French Institute of Indology at Pondicherry is studying the bronzes and sculptures in the temples of South India. It is also preparing a Tamil French Dictionary for the Caṅkam classics. Besides, it is publishing the *Āgamas*, which form an important source for the study of the Śaiva Siddhānta which Dr. POPE has described as the finest product of the Dravidian intellect.

Several private organisations of Tamilians residing outside Tamil land have been popularising Tamil all through India, co-operating with other language bodies. Mention may be made in this connection of the Tamil Associations in Bombay, Ahmedabad, Delhi, Hyderabad, Gundakkal, and Calcutta. The Bharathi Tamil Sangam started by the late lamented Dr. K. S. KRISHNAN is bringing together Bengali scholars and Tamil scholars on a common platform and is also making arrangements for teaching Tamil to those who take up that language for the Calcutta University examinations.

There is also cultural co-operation between South India and the Tamils overseas — in Ceylon, in Malaya and in South Africa — a co-operation which promises to be of great value to the study of Tamil from the modern point of view. Under the inspiration of the Pro-Chancellor of the Annamalai University, Raja Dr. Muthaiah CHETTIAR, an attempt has been made to contact various centres in the world where the study of Tamil and Dravidology is actively carried on,

Thus, apart from the literary developments in the various Dravidian languages, the following may be noted as the fields in which research is being carried on :

1. Publication of ancient works.
2. Publication of works on modern knowledge.
3. Coining of terms for modern knowledge.
4. Study of folk literature and arts.
5. Study of temple and its arts.
6. History of the country with the help of literature and inscriptions.
7. Index of words in literature and inscriptions.
8. Descriptive study of the Dravidian languages and their dialects — local and social.
9. Dialect survey.
10. Study of Dravidian linguistics.
11. Researches in the history of Dravidian literatures.
12. Researches in the history of the Dravidian languages.
13. Researches in the music of South India.
14. Endowment lectures on the contribution of the Dravidian languages.
15. National and international interest in the Dravidian languages.

ARABIC AND PERSIAN STUDIES

S. A. H. ABIDI

Arabic and Persian constitute our precious legacy from the medieval period of our history. But while Arabic came to us as a language of Islamic religion and theology, Persian, which remained for centuries the court language of India, has been regarded as a language of culture. In the medieval Indian period Arabic and Persian enjoyed an enviable position, and though they belonged to different families, they mixed with each other closely as if they came from the same stock. During the course of centuries an enormous literature in these languages came into existence, touching almost every branch of knowledge.

With the establishment of the British rule in India and the growth of the Indian languages, the importance of these two gradually declined; still they were regarded as classical languages and were made part and parcel of school and university curricula.

With the dawn of Independence in India, the need for studying these classical languages has been rightly emphasised. If Arabic is studied not only as a language of Islamic religion, but also because it is the living language of Arab countries, Persian is studied not only as the language of Persian speaking peoples, but also because it mirrors the life and culture of medieval Indian society. However, nowadays the study of these languages has become more and more specialised. There is a great desire to study the political, social, and literary history of medieval India from original sources in Persian. At the same time a study of Persian and Arabic would go a long way in strengthening the political and cultural ties with the countries of the Middle East. It would further enable us to study the growth of political, social, cultural, and literary life in these countries.

With this object in view, a number of institutions have either been opened or reorganised. The foremost of such institutions is the Dairatul-Ma'arifl Osmania, Hyderabad-Deccan, founded in 1888. It is a premier research institution which has won international reputation so far as Arabic publications are concerned. Since Independence it has published *at-Tarikhul-Kabir* of al-Imam al-Bukhari, *Nuzhatul-Khawatir* of Abdul-Hayy Lakhnawi, *Kitabur-Ruk* of Ibn-i-Qayyim, *Kitabul-Hawi fit-Tibb* of ar-Razi Muhd. b. Zakariyya, the *Indica* of al-Birumi, *Diwan Ibn Sana'ul-Mulk*, *Muzik-i-Awhamil-Jam-i-wat-Tafriq* of al-Khatib al-Baghdadi, *Bayan-i-Khatail-Bukhari* of ar-Razi-ibn 'Ali Hatim, *Tariikh-i-Jurjan* of Hamza b. Yusuf, *Miratuz-Zaman Tarikhul A'yan* of Sibti-Ibnul Jawzi, *Dhair of Miratuz-Zaman* by al-Yunini, *al-Amali* of Yazidi, *O-Ma'ani'l Kabir* of Ibn Qutaiba, Ibn Sinan's *al-Tahlil-wat-*

Tarkib and *al-Hindsa wan-Nujum*, Ibn Qurra's *al-usul-Hindsa Archimedes*, *ad-Dawairul-Mutamassa Archimedes*, Biruni's *Istikhrajul Awtar*, *Tamhidul Mustaqar li Tahqiqi-Ma'nal-Mamar fi Rashikatil-Hind*, *Ifradul Maqal fi Amriz Zalal*, Nasr Mansur's *Tashih Zijis-Safaih*, *Islah-u-Shakli Manalaous*, *Munazi'at 'Amalil-Usturlab*, *Dawairus-Sumut fil Usturlab*, *Sana'atul Usturlab*, *Istikhraj*, *Tarikhul Yahud* of Muhd. b. Musa al-Khwarizmi, *Takhtitus Sa'at* of Ibn Hatim an-Nirizi, Ibn Bamshad al Qaim's *Istikhraj Tarikhul Yahud*, *Istikhrajus Sa'at*, *Masahatul Mujassamul Mukafi* of Abu Shal b. Rustam al-Quhi, *Kaifiyat-u-Tastikhul-Kurra* of Ahmad b. Muhd. as-Saghani, *Fi Annal Ashkal Kullaka Minad Daira* of Nasr b. 'Abdullah, *al-Maqadirul Mushtarika* of Abu 'Abdillah Ibnul Baghdadi, *al-Shaklul-Qatta'* of Ahmad as-Sijzi, *Suwarul-Kawakib* of Abul-Husayn 'Abdur-Rahman as-Sufi and *al-Qānūnū'l-Mas'ūdi* of Al-Buruni.

The Darul-Masannefin also known as Shibli Academy, Azamgarh, was founded in 1915 to accomplish the literary mission of the late Maulana SHIBLI NO'MANI. Some of its works have been translated in Egypt, Turkey, Iran, and Afghanistan. Its monthly organ *Ma'arif* is the oldest learned monthly journal in Urdu. Its chief publications based mainly on the researches in Arabic and Persian sources are *Tarikh-i-Sindh* by S. Abu Zafar NADVI, *Bazm-i-Taimuriya* by S. Salahuddin A. RAHMAN, *Tarikh-i-Undulus* by S. Riyasat Ali NADVI, *Hukama-i-Islam* by Maulana Salam NADVI, and *Bazm-i-Mamlukiyah* by S. Sabahuddin A. RAHMAN.

The Institute of Islamic Studies, Muslim University, Aligarh, has, as one of its objects, the study of Iran, Afghanistan, Turkey and the Arab countries. The Institute has got a research journal, *Majalla-i-ulum-i-Islamia*. Besides, it has published *Al-Fayān fi I'jazil Quran* of Hamd b. Muhd. al-Khattabi, edited by Dr. 'Abdul ALIM; Sharif al-Idrisi's *India and the Neighbouring Territories* (Text), edited by Dr. S. Maqbul AHMAD; *Post Revolution Persian Verse* by Dr. Munibur RAHMAN, and *Al-Mas'ūdi Commemoration Volume*.

The Government of Bihar has established the Institute of Post-Graduate Studies and Research in Arabic and Persian at Patna. Under the auspices of this Institute, Dr. Syed AHMAD edited Maqdisi's *Kitabul-Wasiyah*; Prof. S. ATAUR-RAHMAN edited *Safina-i-Hindi* of Bhagwan Das Hindi and *Safina-i-Khushgu* of Bindraban Das Khushgu; Prof. S. HASAN edited *Majma'a-i-Ash'ar* of Maulana Burhan-uddin Muzaffar Shams Balakhi, *Diwan-i-Rukn-i-Sa'in*, *Mathnawi Waleh u-Sultan* of Mir Shamsuddin Faqir Dehlavi, *Diwan Maulana Muhd. Sufi Mazandrani*, *Tadhkira Khulasatul-Kalam* and the *Diwan of Athir Awwani*; and Prof. S. Ali HAIDER edited *Resala Mughannian-i-Hind* of Enayat Khan Rasikh, *Arudul Hindi* of Muhd. 'Abid Dil, *Mathnawi Asaf Nameh* of Mir Farzand Ali Mawzun, *Diwan Arslan* of Qasim Tusi,

Diwan Hakim Parishan and *Tadhkira Riyazul Afkar* of Wazir 'Ali 'Ibrati. Some of the subjects on which research is going on are : Life and Achievements of Hajjaj b. Yusuf, Life and Works of Maulana Shamsul Haq Dianwi, Life and Works of Mirza Mu'iz Fitrat Muswi Khan, Kishan Chand Ikhlās and His *Tadhkira Hamisheh Bahar*, and Life and Works of Zahurul Haq Tapan.

The Indian Council for Cultural Relations publishes a quarterly journal in Arabic, *Thaqafat-ul-Hind*. Besides, it has published the *Persian-Sanskrit Grammar*, *Bhagwat-Gita* (Persian), *Shakuntala* of Kālidāsa (Persian), *Vikram Urvashi* (Persian), and *Indian Heritage* (Arabic).

The Iran Society, Calcutta, has a bilingual journal, *Indo-Iranica*, in English and Persian, and has published a number of valuable works like *Al-Biruni Commemoration Volume* and *Avicenna Commemoration Volume*.

The Persian Ms. Society, Hyderabad, has so far published *Tughlaq-Nameh* of Amir Khusro, *Burhan-i-Ma'athir* of S. 'Ali Tabatabai, *Chach-Nameh* of 'Ali b. Hamid al-Kufi, and *Riyadul-Insha* of Mahmud Gawan. Besides, the Society proposes to publish *Ghurratul-Kamal* of Amir Khusro, *Sulukul-Muluk* of Faḍlullah Ruzbahan, and *Tarikh-i-Qutubshahi*.

The National Archives of India has published the *Calendar of Persian Correspondence*, Vols. VIII-X, and the *Descriptive List of Mutiny Papers* in the National Archives of India, Bhopal, Vol. I.

The Government Oriental Manuscripts Library, Madras, has published a number of Arabic and Persian books, namely, *Jawam-i-ul-Ashya*, of Hakim Baqar Husain Khan Raiq and Nur Muhd. Khusravani, *Tibb-i-Faridi* of Hakim Fariduddin, and *Tahqiqul-Burhan* of Hakim Ahmad-ullah Khan, all edited by Hakim Qadir AHMAD; *Safinatun-Najat* of Nawab Ghulam Ghauth Khan Walajah, edited by Maulana Rahim Ahmad FARUQI; *Shawakilul Hur-fi Sharh-i-Hayakilun Nur* of Mulla Jalaluddin Dawwani, edited by Dr. Abdul HAQ and Mr. Muhd. Yusuf KOKAN; *Nuskha-i-Shahjahani*, edited by Mr. S. M. FAZLULLAH; *Tuzuk-i-Walajahi* of Burhanuddin Khan Handi, *Waqi'at-i-Azafari* of Mirza Ali Bakht Azfari and *Ruq'at-i-Walajahi* all edited by Mr. S. Hamza HUSAIN; *Baharistan-i-Sukhan* of Samsamuddaulah Mir Abdur Razzaq, edited by Maulana S. Abdul Wahab BUKHARI; *Tuhfa-i-Khani*, edited by Dr. Tufail AHMAD; *Nuskhajati-Mujarrah*, edited by Dr. S. NI'MATULLAH; *Sawanihat-i-Mumtaz* of Khurshidul-Mulk Muhd. Karim Khairuddin Hasan, edited by Maulana P. MAHABAT KHAN; *Tarikh-i-Hafizullah Khani* of Mudd Awliya Hafizyar Jung Bahadur, edited by Mr. S. M. FAZLULLAH; and *Bahar-i-Azamjahi* of Maulavi Ghulam Abdul Qadir Nazir, edited by Mr. Muhd. Yusuf KOKAN UMARI.

The Jammu and Kashmir Academy of Arts, Culture and Language

ges, Srinagar, has a special programme of assessing and surveying the Persian literature produced in Kashmir. It is going to publish *Diwan-i-Tahir Ghani*, edited by Mr. Ali Jawad ZAIDI, and *Mathnawiyat-i-Fani Kashmiri*, edited by Dr. S. A. H. ABIDI. The Academy proposes to edit the works of Mullah Sarfi and Mir S. 'Ali Hamadani. It has also started a journal, *Shiraza*.

The Research and Publication Department, Srinagar, has published *Tarikh-i-Hasan* in several volumes and proposes to edit other manuscripts connected with Kashmir.

The Amir Khusro Academy has been recently started to edit the works of Amir Khusro and to carry on research on Amir Khusro and other Sufis and poets of India.

Besides the above-mentioned institutions, a number of Universities in this country have made arrangements for research in Arabic and Persian literature. The Muslim University, Aligarh, has a tradition of research in Islamic studies. Among the Professors of this University, the late Dr. Hadi HASAN has to his credit the publication of *The Unique MS. of Diwan-i-Falaki, Mughal Poetry — Its Historical and Cultural Values*, *The Unique Diwan of Emperor Humayun*, *Qasim-i-Kahi — His Life, Times and Works*, *The Unique Diwan of Qasim-i-Kahi*, *Majmu'a-i-Maqalat and Researches in Persian Literature*. Dr. Nazir AHMAD has written *Tarikh-i wa Adibi Mutale'ay* (1961) and *Zuhuri — Life and Works* (1953), and has edited the *Me'rajul-Ashiqin*; Dr. S. Maqbul AHMAD has translated *India and the Neighbouring Countries of al-Idrisi* (Brill); Dr. Muhd. Shamooun ISRAILI has written *Imadi — Life, Times and Works* (1963), and has edited *Diwan-i-Qasim Munija* (1962) and *Diwan-i-Ahli Khorasani* (1962); Dr. S. Nabi HADI has written *Talib-i-Amuli — His Life, Times and Works*; and Dr. U. F. ZAMAN has edited *Nafaisul-Ma'athir*. Besides these works, there are a number of subjects on which research work has either been done or is being done. These are: Ghazali Mashhadi—His Life, Times and Works, Haji Muhd. Jan Qudsi, Development of Persian Prose During the Slave Dynasty, Persian Tadhkiras in India Written From 1550 to 1650, A Critical Edition of Nau'i's Odes, Contribution of Mughal Royalty to Persian Learning and Literature, Persian Literature Produced During the Khiljis, A Critical Edition of *Diwan-i-Mutahhar*, Persian Prose Produced During the Tughlaqs, A Critical Edition of *Diwan-i-Jaubalgani*, A Critical Edition of 'Urfi's Odes, Persian Literature Produced in India During the 15th and Early 16th Century, and Kashmiri Poets During the Mughal Rule in India.

The Muslim University, under H. I. M. the Shahanshah of Iran's publication grant, has published *Rawdatul Janat fi Awsaf-i-Madinat-i-Herat*, edited by Dr. M. ISHAQUE; *Gulzar-i-Hal*, edited by Dr. TARA CHAND and Dr. S. A. H. ABIDI; and *Makatib-i-Sana'i*, edited by Dr.

Nazir AHMAD; and has sponsored the publication of the Persian version of the *Yoga-Vāsishtha*, edited by Dr. TARA CHAND and Dr. S. A. H. ABIDI. The University has also published the *Life and Times of Shaikh Fariduddin Ganj-i-Shakir* by Dr. K. A. NIZAMI, and *Khairul-Majalis*, edited by Dr. K. A. NIZAMI. The University has a quarterly Urdu journal, *Fikr-u-Nazar*.

Calcutta University has published Dr. Zubair SIDDIQI's *Studies in Arabic and Persian Medical Literature, and Hadith Literature — Its Origin, Development and Special Features*. The second and third volumes of the second book will be published later on. At present Dr. SIDDIQI is writing *Women's Social Position and Their Cultural and Social Activities in certain Parts of Europe and Asia*. Under the auspices of the same University, Dr. S. IMAMUDDIN edited *Tarikh-i-Khan Jahani*; Dr. Vikramajit HASRAT worked on *Sirr-i-Akbar*; and Fazl Mahmud ASIRI wrote on *Shah Waliullah's life and his Hujjatul Baligha*.

At the Osmania University, Hyderabad, Dr. M. A. Mu'id KHAN has written *Al-Asatirul Arabiya*, *Tarikh-i-Zaban-i-Arabi*, and *Arabic Poets of Golkunda*, and has edited *Kitabul Tashbihat*, a unique treatise on the interpretation of dreams by Ibn Sina, and *Kitab-ul-Firasa* of F. Razi. He is also compiling a life of the Prophet based on the contemporary poetry and is editing *Kitab-u-Wujuh-Irabil Quran* and *Gharaibul Hadith*. Dr. Ghulam Dastgir RASHID and Dr. SHARIFUN-NISA worked on *Farsi Adab Men Nā'tiya Shā'iri ka Irtiqa* and *Abu Talib Kalim* respectively; and Dr. S. Abul FAZL edited the *Diwan of Asqalani*. Besides, some research scholars are editing *Sawaneh-i-Dakhan* of Mun'im Khan, *Ma'athir-i-Asafi* of Lachhmi Narain Shafiq, *al-Mustaqsa* of Az-Zamakhshari, *al-Imama* of Fakhruddin ar-Razi, *Diwan of Baqar Agah*, *Diwan of S. 'Ali Ibn Ma'sum* and *Tarikh-us-Sana'*, while another research scholar is working on the influence of Arabic on Urdu language and literature.

At the University of Delhi, Dr. K. A. FARUQI has written *State Letters of the Caliph Umar*, *State Letters of the Caliph Abu Bakr*, *An Arab Diplomat of the Seventh Century*, *New Light on Indian History*, *Ziad b. Abih*, and *Tarikh Riddah*. He is writing a *History of Arabic Literature*, *State Letters of the Caliph Uthman*, the *Arab Diplomat*, *Mukhtar b. Ubayd*, and *India as Described by the Arabs*. He is also editing *Kitabul Munammaq* of Ibn Habib Baghdadi. Dr. S. A. H. ABIDI has carried on research on Abu Talib Kalim and has edited and is engaged in editing a number of important Persian books and manuscripts like *Padmavat* of Bazmi and *'Ismat Nameh*. He is also writing on *Indian Stories in Indo-Persian Literature*. Dr. Y. D. AHUJA has written *A Study of Shaikh Iraqi's Life and his Lama'at* and has edited *Madhavanala* and *Arjun Gita* of Abdul Fadl. At present he is engaged in

editing some Persian versions of popular Indian tales. Dr. M MURSALEEM and Dr. S. R. CHOWDHRI have worked on *Talib-i-Amuli* and *Hajjaj b. Yusuf* respectively. The Department of Arabic and Persian is preparing a critical and comprehensive history of Indo-Persian literature. Some of the subjects on which research is going on in the Department are : A Critical Estimate of the Arabic Works Written in India During Two Centuries Preceding Awrangzeb, Modern Arabic Literature—Its Origin, Growth and Development in Egypt from the Invasion of Napoleon Till the Present Day, Indigenous Elements in Indo-Persian Poetry, and Anand Ram Mukhlis—Life and Works.

Madras University has published *Kulliyat-i-Abjadi* of Mir Ismail Khan Abjadi and *Kalimatush-Shu'ara* of Mirza Afzal Sarkhush, both edited by Maulana Muhd. Husain MAHVI; *Asul-usul fi Bayan-i-Mutabaqatil-Kashf bil Ma'qul wal Manqul* of S. Shah Abdul Qadir Mehrban Fakhri, edited by Muhd. Yusuf Kokan UMARI; *Futuhush-Salatin* of Ismail 'Isami, *Kanzul Fawaid* of Husain Muhd. Shah Shihab Ansari, and *Taimur Nameh* of 'Abdullah Hatifi, all edited by Mr. S. USHA.

In the University of Lucknow a number of research works have been published, such as *Arabic Poets of India* by Dr. Ejaz AHMAD, *Arabic Lexicographers of India* by Dr. S. Iqbal AHMAD, *Al-Mutanabbi* by Dr. S. Ali Abbas ZAIDI, *Al-Mansur* by Dr. M. Yusuf ALVI, *The Capital Cities of the Muslim Caliphates* by Dr. Rizwan ALVI, *Some Arab Travellers and Their Contribution Towards Geography* by Dr. Sarwar KHAN, *The Commercial and Cultural Relations Between India and Arabia* by Dr. Mushtaq QIDWAI, *Court Poets of 'Ali 'Adil Shah of Bijapur* by Dr. Nazir AHMAD, *Ghazi Beg Turkhan* by Dr. Akhtar Masood RIZVI, *Haft Iqlim*, Vol. V, edited by Dr. S. B. SAMADI, *Life and Works of 'Urfi* by Dr. Waliul Haq ANSARI, *Development of Persian Language and Literature Under the Patronage of the Lodi Sultans of Delhi*. Besides, research is being carried on the Life and Works of Abu Talib Londani, Bairam Khan and His Poetry, Malikush Shu'ara Bahar—A Study of Bahar's Life, Age and Works, Persia Under the Sassanids and the Influence of Contemporary India and other Civilizations on Persia of that Period.

In Bombay University, research has been done on the *Life in Pre-Islamic Iran as Gleaned From Persian Mathnavis* by Dr. B. M. GAI, *A Critical Study of the Life and Works of Hakim Awhaduddin 'Ali Anwari* by Dr. Abdul Haq SHAIKH, *Persian Literature Under Jahan-gir and Shahjahan* by Dr. M. Y. SHAIKH, and *Life and Works of Shaikh Abul Faid Faidi* by Dr. M. I. KAZI.

In Patna University, research has been done on the *Life and Works of Muhd. Quli Salim Tehrani* by Dr. Khwaja Afzal IMAM, and work is being done on the Life and Works of Mulla Sa'id Ashraf Mazan-

drani, The Administrative Set-up of the Safavids, and A Critical Edition of *Tadhkira Anisul Ahibba* of Mohan Lal Anis.

In Bhagalpur University, research is being done on The Life and Works of Waleh Daghistani.

It will be unfair if we do not mention some of the institutions which, though essentially religious in character, contribute regularly to studies in the field of Arabic and Persian literature. Nadvatul-Musannefin, Delhi, has its own Urdu monthly journal, *Burhan*, and has published a number of valuable works. Darul'ulum Nadvatul 'ulama has a monthly journal in Arabic, *Al-Bathul Islami*. Besides, it has a regular programme of publishing valuable works.

This short survey will not be complete without the mention of a few individuals who have been regularly contributing in the field of Arabic and Persian. The outstanding personality in this field is that of Dr. TARA CHAND who, in collaboration with an Iranian scholar, Mr. S. M. Reza Jalali NA'INI, has edited Dara Shukoh's *Sirr-i-Akbar* or *Sirrul-Asrar*, the oldest translation of the *Upanishads* from Sanskrit into Persian which is a landmark in the history of Indo-Persian literature. Besides, Dr. TARA CHAND is collaborating with Mr. NA'INI in editing *Taudihul-Milal*, the Persian translation of the *Kitabul-Milal wan Nihal*, a part of *Dabistan-i-Madhabib* and the works of Dara Shukoh. He is also, in collaboration with Dr. S. A. H. ABIDI, editing *Panchakhya*, a unique Persian translation of the *Pañcatantra*, and other valuable Persian translations from Sanskrit.

Mr. Qazi Abdul WADOOD, an eminent scholar of Urdu and Persian, is editing Ghalib's *Qate'-i-Burhan*. He is also supervising the publication of a research journal, *Tahqiq*.

Dr. H. I. SADARANGANI has written *Persian Poets of Sindh* (1957) and *Mukhtasari dar Tarikh-i-She'r-i-Farsi dar Iran-u-Hind-u-Sind*. Dr. Z. A. DESAI has worked on *Faidi - His Life and Works with Special Reference to Nal-Daman*. He is editing the journal, *Epigraphia Indica*, Arabic and Persian supplement. Mr. S. Akbar Ali TIRMIZI is editing *Tarikh-i-Salatin-i-Gujrat* of Mahmud Bukhari and is writing on *Historians of Medieval India*. Mr. Y. K. BUKHARI is editing *Khutut-i-Sha'ista Khan* and *Asrarul-Khat* of Fadlullah Ansari.

There are, however, several other research works also about which no information could be available. Besides, there are innumerable research papers and articles which have been published in journals such as the *Islamic Culture*, *Mu'asir*, etc., already mentioned in this survey.

LINGUISTICS AND MODERN INDIAN LANGUAGES

S. M. KATRE

1. India has been recognised as the birth-place of scientific linguistics, but until the first world war this field was not regularly cultivated in Indian Universities. It is true that the University of Bombay founded the Wilson Philological Lectureship in 1877 when the inaugural series was delivered by Sri Ramkrishna Gopal BHANDARKAR, but until the Calcutta University founded its department of Comparative Philology in the second decade of the present century (1913) little scope was afforded for its development as part of university curricula. The late Dr. I. J. S. TARAPOREWALA was the first Indian to occupy this chair in the Calcutta University in 1917. Five years later, when the Khaira Professorship in Indian Linguistics was instituted Dr. Suniti Kumar CHATTERJI was elected to it. As in other fields the Calcutta University was the only university where linguistics could be specialised in and was the main centre which attracted scholars from all parts of the country.

2. During the post-war years after the first World War, a large number of Indian scholars went abroad for specialisation in linguistic studies, and most of them were absorbed in language departments of universities; in a sense this was the beginning of the spread of linguistic studies in the country. A few of them met during the session of the All-India Oriental Conference at Lahore in 1928 and established the Linguistic Society of India and brought out a journal entitled *Indian Linguistics*. Jammu, Lahore, and Allahabad were prominent among the centres which encouraged the development of linguistic studies. Some scholars of the younger generation went abroad for further specialisation and came back to their jobs with newer competence in modern linguistic techniques. But Calcutta still continued to be the lone university giving linguistics a status of its own among many similar subjects.

3. In reviving the Deccan College, which was founded in 1821 and closed in 1934 for five years, the Government of Bombay constituted it as a nucleus for a teaching university and created three special post-graduate and research departments, beginning with Linguistics. This department provided chairs for Indo-European, Dravidian, and Semitic Philology, and special facilities for development of an instrumental phonetics laboratory. From the beginning this department attracted scholars from different parts of the country, and despite the limitations imposed by the onset and development of the Second Global War, the quality and quantum of work produced brought it to the notice of inter-

national scholarship. The Bombay University, however, provided only courses in linguistics at the Ph.D. level and the subject did not take root at the graduate and post-graduate (B. A. and M. A.) levels until in 1949 the first regional University in the composite Bombay State was established at Poona. Even so the teaching of Linguistics at these levels was delayed by another decade.

4. Among the significant publications in India which marked the beginning of modern linguistic studies may be mentioned Dr. CHATTERJI's *Origin and Development of Bengali Language* (1926), Dr. Baburam SAKSENA's *Awadhi* (1938), and Dr. Banarasi Das JAIN's *Phonology of Panjabi and a Ludhiani Phonetic Reader* (1934). Some other works like Dr. Siddheswar VARMA's *Phonetic Observations of Indian Grammarians* (1929) and Dr. T. N. DAVE's *A Study of the Gujarati Language in the 16th Century* (1935) appeared outside India in the Furlong Series of the Royal Asiatic Society of Great Britain. Based on these a number of other important studies appeared, among which may be mentioned B. KAKATI's *Assamese* (1941). In the mean time younger scholars trained by the first generation of modern Indian linguists in India were sent abroad to acquire further specialization in modern tools and techniques, including instrumental phonetics.

5. The move for establishing more and more regional teaching universities had already been taken prior to India becoming an independent sovereign state. The attainment of independence, however, expedited this procedure, and many fundamental questions came to the fore in the formulation of principles for guiding the young democracy in its new destiny. The Constitution of India recognised the need of the great regional languages to develop as modern vehicles of communication and ultimately as media of instruction in schools, colleges, and universities, the cultivation of one of them as the official language for interstate and union communication, and the ultimate replacement of English as the official language of the Centre as well as of the States. National Academies were established for encouraging the growth of modern Indian languages; language planning became an item which seriously engaged the minds of both State and Union Governments, particularly towards the evolution of a common pan-Indian scientific and technical terminology, and special encouragement was being given to the production of modern literature, both cultural, and scientific and technical.

6. The reorganisation of the states in India on linguistic basis provided, inter alia, for the creation of special facilities of teaching regional languages of south India in northern Universities and vice versa; similarly special central institutes have been set up for training of teachers in Hindi which has been accepted as the official language of the Union and in English, respectively at Agra and Hyderabad. The third institute, recommended by the Official Language Commission, a

National Institute for Modern Indian Languages, remains to be set up. The needs of this development appertain to a recently developing field comprised under the term Applied Linguistics where the descriptive techniques of modern linguistics are combined with pedagogics for the purpose of language teaching and language learning. A beginning has been made at the Central Institute for English for what are known as contrastive studies between the structures of English and modern Indian languages.

7. The organised development of linguistic studies, however, commenced from 1953 when, at the instance of the Deccan College, a conference of linguists and educationists was called, presided over by Sir Ralph TURNER. As a result of this conference the Deccan College organised a series of summer schools and autumn or winter schools of linguistics, with an international and all-India faculty, between 1954 and 1959, the funds needed for this being generously provided by the Rockefeller Foundation of New York. More than 1200 scholars hailing from all parts of India and Ceylon received their training in basic and advanced linguistics, descriptive, comparative and historical; about 32 received a year's intensive training in the Deccan College followed on later by two years' stay abroad in U. S. universities, with opportunities of visiting European centres. Younger American scholars were given opportunities of visiting India and specialising in selected Indian languages. In 1958 the University of Poona and the Deccan College organised a conference of Vice Chancellors and Linguists which was inaugurated by Dr. C. D. DESHMUKH, Chairman of the University Grants Commission. On the recommendations of this conference the Linguistic Society of India appointed a Blue Print Committee whose report was finally submitted to the Commission. On the basis of this report the Commission assisted the Universities to continue the holding of the summer and autumn institutes of linguistics from 1960, provided funds for establishing new departments of linguistics and sanctioned the expansion of such departments in the four universities of Agra, Annamalainagar, Calcutta, and Poona, and finally created two advanced centres at Poona and Annamalainagar. Thus as compared to one university offering courses in linguistics in 1947, there are at present more than fifteen universities where facilities exist for training and research in linguistics during the current academic year. The latest addition of a Tagore Professorship in Linguistics at Osmania University has linked up the study of linguistics with the illustrious name of India's greatest modern poet.

8. The Linguistic Society of India, in association with the Language Project at the Deccan College, has been responsible for a great deal of development in organised research in linguistics. Since 1956 *Indian Linguistics*, the official organ of the Society, in its new format,

has brought out four Festschrifts to which the leading linguists in the world have contributed. Two of its special series are respectively the contributions of junior American scholars on Spoken Kannada and Garo. The Society has also instituted a series of historical and comparative grammars, in uniform format and size, the first of which recently published is Sukumar SEN's *Comparative Grammar of Middle Indo-Aryan*. A *Comparative Grammar of Dravidian* is under preparation by A. N. NARASIMHA, and A *Historical Grammar of Tamil* by T. P. MEENAKSHI-SUNDARAN.

9. Since 1946 the Deccan College has published a number of monographs and dissertations in linguistics, such as C. R. SANKARAN'S *Phonemics of Old Tamil* (1951) and *Process of Speech* (1963), G. S. GAI'S *Historical Grammar of Old Kannada* (1946), M. A. MEHENDALE'S *Historical Grammar of Inscriptional Prakrits* (1948), G. V. TAGARE'S *Historical Grammar of Apabhraṃśa* (1948), R. N. VALE'S *Verbal Composition in Indo-Aryan* (1948), A. C. SEKHAR'S *Evolution of Malayalam* (1953), G. V. DAVANE'S *Nominal Composition in Middle Indo-Aryan* (1956), M. G. PANSE'S *Linguistic Peculiarities of Jñāneśvarī* (1953), G. B. PALSULE'S *A Concordance of Sanskrit Dhātupāthas* (1955) and *The Sanskrit Dhātupātha, a critical study* (1961). Other work completed includes descriptive studies of a number of modern Indian languages and dialects in the field of Indo-Aryan, Dravidian, and Austric linguistics. A pilot survey of border dialects in the Marathi speaking region has been undertaken and two dialect areas covered. In addition to more than 20 members of the research faculty there are about 40 post-graduate students working on different problems of descriptive and historical linguistics.

The chief contribution, however, of this advanced centre is in the field of lexicology. A *Dictionary of Sanskrit on Historical Principles* has been undertaken since 1948 on an international and pan-Indian basis. The plan of the project was originally drawn by a committee consisting of Professors P. V. KANE, S. K. CHATTERJI, Louis RENOU, and S. M. Katre, and it is expected that the first two stages of this monumental project will be completed in 1968.

10. Since the completion by the Madras University of the *Tamil Lexicon*, lexicography has exercised a special charm on university departments. The Kerala University has embarked upon a monumental project of a dictionary of Malayalam on historical principles, with the support of the Kerala and Union Governments (through grants made by the University Grants Commission). The Andhra University has been compiling an etymological dictionary of Telugu, including vocables from spoken media, not previously recorded by lexicons. In Mysore State, through the initiative of the Sahitya Parisad, a new dictionary of Kannada on historical principles is being compiled. Last, but not least,

a similar project for a dictionary of Tamil on historical principles is being planned by the Annamalai University.

11. The Universities of Madras and Annamalai, under the inspiring direction of Professor T. P. MEENAKSHISUNDARAN, have already produced a number of promising descriptive and historical studies in the field of Dravidian linguistics, analysing not only modern spoken media, but also individual texts of the Sangam and later periods. One of the latest to come from Annamalai is a linguistic analysis and dictionary of *Vaḍḍārādhane*, the first prose work in Kannada of the 10th century A. D.

12. Dialect studies have been undertaken by several universities. Basing their approach on GRIERSON'S *Peasant Life in Bihar*, there have been several attempts to collect lexical data pertaining to different walks of life. The earliest is the dictionary of agricultural terms in the spoken languages and dialects of Bihar, under the general editorship of Dr. Biswa Nath PRASAD. The latest is the *Vṛtti-Pada Kośa* by Dr. Bh. KRISHNAMURTI published by the Andhra Sahitya Parishad in 1962. In between we have Dr. Hari Hara Prasad GUPTA'S *Grāmodyog aur unki Śabdāvali* (1956) and Dr. Amba Prasad SUMAN'S two volumes of *Kṛṣak Jīvan Sambandhi Braja Bhāṣā Śabdāvali* (60, 61). Dialect survey work was undertaken by the Universities of Agra, Gujarat, Mysore, and Poona, while the department of Linguistics at Annamalai has been engaged in systematic survey of Dravidian dialects. Special assistance has been provided by the University Grants Commission to the Universities of Mysore and Poona for dialect survey work. The department of Marathi at the Poona University has undertaken to compile a comprehensive dictionary of Marathi dialects.

13. While research is being organised by different universities and learned institutions in India, and basic training in modern linguistic theory and practice provided by their holding summer and autumn institutes since 1960, the need for providing standard books on different aspects of linguistics in the principal Indian languages has been recognized throughout. The University of Poona, for instance, following a conference organised by it in 1953 on the question of a medium of instruction at university level, appointed a committee to prepare suitable technical terminology for science and technology; the work of designating the required terminology for linguistics assigned to Dr. N. G. KALELKAR has been completed for Marathi. Incidentally the same author brought out a modern treatise on Phonetics in Marathi in 1955 under the title *Dhvani Vicār*. A similar book *Dhvani Vijnān* was published several years later from Agra in Hindi by Prof. G. B. DHALL.

Dr. Babu Ram SAKSENA'S standard book on General Linguistics in Hindi (*Sāmānya Bhāṣā Vijnān*) has run into eight editions within

a short space and provided basic knowledge in this field. Among other works reference may be made to the *Origin and Development of Hindi* by Prof. Uday Narain TIWARI with two editions in the course of about six years (1956 and 1962) and his latest on Modern Linguistics *Bhāṣāśāstra* (1963). A number of other noteworthy contributions in Hindi are Sarayu Prasad AGARWAL's *Bhāṣā Vigñān aur Hindi* (57), Bal Govind MISHRA's *Hindi Bhāṣā aur Lipi* (57), Bhola Shankar VYAS' *Sanskrit Bhāṣā Śāstrīya Adhyayan* (57), Rama Swarup CHATURVEDI's *Āgrā Jille ke Boli* (61), Kailas Chandra BHATIYA's *Braj Bhāṣā aur Khaḍī Bōlī, Tulanātmak Adhyayan* (62), and Har Dev BAKRI's book on Semantics.

14. An important aspect of linguistic research during the 1950s related to the designing of speed writing and typing systems applicable to the genius of modern Indian languages. Earlier work was done without recourse to information which a linguistic approach might provide. The Government of India, in the Ministry of Education, supported basic research in this field, through several universities, coordination being provided through the Language Project at the Deccan College and following the lines laid down in the pioneering work of Dr. S. V. BHAGWAT at the Deccan College entitled *Phonemic Frequencies in Marathi and their relation to devising a Speed Script* (1961). Work on Hindi was carried out at the Deccan College while that on Kannada was carried on from Mysore, on Gujarati from Ahmedabad, and on Tamil from Madras; similar work for Bengali was assigned to Calcutta, and for Oriya to Utkal. In view, however, of greater coordination and efficiency, this has now been transferred to the Deccan College where at present work is going on for Oriya and Malayalam. The other languages mentioned in the eighth schedule to the Indian Constitution would be taken up when the present work is completed.

15. An important aspect of lexicography, designed towards equipping our modern languages with suitable vocabulary to function as adequate communication media in the field of modern science and technology, was first thought of by Dr. RAGHU VIRA in the period following 1947. His International Academy of Indian Culture had already started on this monumental task in the early part of the 1940s at Lahore with the co-operation of eminent scientists and linguists and educationists. The first lot of scientific terms for Inorganic Chemistry was brought out from Lahore. From the very beginning, modern linguistic techniques were utilized by him in coining new expressions with a Sanskrit base. When the Academy shifted to Nagpur just before Independence and the partition of the country (1946) this aspect of the Academy's work easily eclipsed the other more scholarly work of editing Vedic and other Sanskrit texts. Between 1947 and 1963 the *Great Indian English Dictionary* appeared in several editions, besides the specialised vocabulary

ries for different science and technology subjects. This Academy was also the first to produce systematically text books in Hindi and Marathi using this terminology. In a sense this work of the Academy anticipated the work which later the Government of India assigned to the special Hindi Directorate created in the Ministry of Education. This Directorate has brought out a large number of specialised vocabularies for different science and technology subjects, and consolidated them into two volumes. Following the work of this Directorate, Government have appointed a Standing Commission for Scientific and Technological Terminology and entrusted the supervision of this compilation to the Commission. A great deal of research has gone into this compilation, and the measure of the important place Linguistics has in this national task may be gauged from the fact that both the Member Secretary of the Commission as well as the Academic Vice-Chairman are leading linguists in the country.

16. The study of loan words in a given language and the cultural significance emerging from it are some significant aspects of linguistics which have found their votaries among aspirants for the doctorate degrees of Universities. The first important work in this field was that of the late Dr. Goda VARMA on *Indo-Aryan loan-words in Malayalam*. During the past five years one dissertation from Madras dealt with loan words from Persian and Arabic in Kannada, while another from Poona dealt with Indo-Aryan loan words in Tamil. The Calcutta University approved of a fairly bulky thesis which dealt with Persian and Arabic loans in Bengali. This type of study is very vital today for two reasons : (a) the language families in India have acted and reacted on each other during the last few millennia in such a way that Indo-Aryan, Dravidian, and Munda or Austric languages in India have a fairly large percentage of common elements shared among them ; only linguistic techniques can unravel the origin of these features and tell us how they have been integrated within each family ; (b) for modernising Indian languages and equipping them to deal competently with modern science and technology a great deal of common international terminology has to be incorporated within the linguistic corpus of each family. Added to this is the expressed wish of the people in the development of a national (and official) language which will incorporate the variegated linguistic wealth imbedded in the great regional languages specified in the Constitution as well as others not included therein. As yet no effort beyond what was indicated in the original prelude to the Language Project at the Deccan College in 1953 has been made. The field of applied linguistics is just engaging the attention of universities, and a beginning is being made by setting up a department of applied linguistics at the Deccan College under the auspices of the Poona University as an advanced centre for research and post-graduate studies in linguistics.

17. Considerable work has been done and is being planned in the

field of instrumental phonetics. The phonetics laboratory at the Deccan College was the first to be established in this country after the second world war. Starting with two kymographs in 1939 the laboratory equipped itself with two Cathode Ray Oscilloscopes and utilized these instruments for fundamental studies in both acoustic and articulatory phonetics; on the basis of this work the Professor in charge of the laboratory was invited for one semester as Visiting Professor at the University of Bonn. The work has been highly theoretical, requiring further instrumentation beyond the capacity of the Institute. The Agra University has set up another phonetics laboratory as part of the K. M. Institute of Hindi and Linguistics, with recording apparatus. The department of Dravidian Linguistics at Annamalai has set up a phonetics laboratory, and has a sound spectrograph in addition to the usual instruments. It is expected that there will be new studies in this field to check up and correct the auditory perception of linguistic facts.

A language laboratory has been set up by the Alliance Francaise in Bombay for the teaching of French through audio-visual methods. The Central Institute of English has also acquired a small unit for trying out these methods in the teaching of English. The Deccan College has planned a modern laboratory for the teaching of both foreign and Indian languages to various speakers as second or third languages, and the Asia Foundation has agreed to provide the necessary equipment from abroad. Through contrastive studies already planned it is expected that the necessary teaching aids will be provided for intensive teaching of selected languages as spoken languages. Some work is being done with selected Tibeto-Burman and Munda languages, in the first instance.

18. A new linguistic survey of India is an essential desideratum, and the conference of linguists in 1953 pin-pointed its importance in the new situation developing in the country since independence. The Government of India set up a committee to advise on the organisation of this survey during the first five-year plan; but due to paucity of trained linguists the idea had to be postponed. The matter was taken up for consideration during the second plan period, but difficulties due to lack of sufficient trained personnel still continued to hinder the project. In the meantime some amount of work was being done by adding a few linguists to the Anthropological Survey of India, particularly in the field of tribal languages. The Blue Print Committee's report to the university Grants Commission has emphasised the importance of this work, and some universities are preparing schemes for limited surveys within their own jurisdiction.

In the mean time linguistic departments of American and European universities have been interested in doing some work in this field. Members of the London School of Oriental and African Studies as well

as linguists from U. S. universities have spent considerable time in this country to make personal surveys and collect important material. It was only during 1962 that a formal proposal was received from the Chicago University for joint surveys of Munda languages in which the Universities of Agra, Calcutta, Poona, and Utkal have been associated through linguists attached to these universities. The second season's work is already in progress during the current academic year. Organised work in this way associates senior and junior personnel of India with corresponding numbers from U. S. A.

19. Reference has been made to the founding and development of the Linguistic Society of India. One off-shoot of this activity is the organisation of local linguistic groups, the first of which is the Linguistic Circle of Delhi. Founded in 1954 the Circle has been regularly meeting and discussing topics of interest to linguists. Situated in Delhi where the Central Hindi Directorate is also located along with the central Delhi University and the many chancellories the Circle has been able to draw its membership from considerably variegated sources, and make linguistic discussions a very live issue. Similar circles exist in Mysore, Annamalai, and Poona. While these circles or groups do not themselves undertake any planned research they are nevertheless focal points which initiate and sustain a lot of research projects, by bringing together experts from different fields. The Delhi Circle has been bringing out its proceedings at irregular intervals.

In this connection a reference needs to be made to the Philological Society of the Calcutta University. This was founded many years ago, and when in 1937, with the passing away of Professor A. C. WOOLNER it became necessary to shift the headquarters of the Linguistic Society from Lahore to Calcutta, the meagre funds of this Society were utilized towards the publication of *Indian Linguistics* which had fallen on lean days. When the Language Project at the Deccan College associated itself with the Linguistic Society and the financial headquarters were shifted to Poona, the Philological Society, freed from its direct responsibility to *Indian Linguistics*, has been able to carry on its original activities and a new periodical has been regularly issued containing the contributions of this group.

20. The principal contribution of universities to linguistics has so far been in the field of historical and comparative linguistics. This was natural as most of the senior linguists who had their training in Europe specialised in these two directions. The Madras University has brought out one volume of *Dravidian Cognates* as a preliminary contribution to the comparative etymology of Dravidian. Descriptive linguistics is a development of the 1940s and has taken on in this country only after the organisation of summer and autumn linguistic institutes inaugurated under the Deccan College Language Project. Along with the basic

training, additional intensive training was provided in the Deccan College with an international faculty drawn from all parts of the world and representing different approaches to linguistic science. This was followed up by further training and research abroad; consequently some of the work that was initiated in India was finalised and completed in Europe or America. Among noteworthy contributions some of which are in print may be mentioned Bh. KRISHNAMURTI's *Telugu Verbs*, Jag Deo SINGH's *Descriptive Grammar of Bangra*, KELKAR's *Phonology and Morphology of Marathi*, D. P. PATTANAYAKI's *A Controlled Reconstruction of Hindi, Bengali, Assamese and Oriya*, and L. M. KHUBCANDANI's *Phonology and Morphophonemics of Sindhi*.

21. Apart from the Wilson Philological Lectureship at the University of Bombay, founded in 1877, recently there has been a spurt in establishing extension lectures and special lectureships in many universities. The Pratibha Devi Memorial Lectures were originally founded by the Government of Assam and inaugurated by Dr. Suniti Kumar CHATTERJI by his special study of Tibeto-Burman from an ethno-linguistic stand-point under the title *Kirāta-jana-kṛti*. In 1952 the Fund was transferred to the Gauhati University and the first of the new lecture series was delivered by Dr. S. M. KATRE under the title *Introduction to Modern Indian Linguistics* (with special reference to Indo-Aryan and Assamese) in 1958. The same year the P. D. Gune Memorial Lectureship was inaugurated in the University of Poona by Sir Ralph TURNER by delivering four lectures on Indo-Aryan. Extension lectures have been regularly organised in the Universities of Annamalai and Mysore in which scholars like Professors S. K. CHATTERJI, M. B. EMENEAU, and Sukumar SEN have taken part. A few of them have been published from Mysore and Annamalai. Special reference may be made to Prof. A. M. GHATAGE's lectures at the Bombay University under the Wilson Philological foundation during 1962 in which modern descriptive methodology has been utilised for historical and comparative grammatical statements.

22. On his retirement from the Hindi Directorate Dr. Siddheshwar VARMA has set before himself the task of finalising his studies carried out almost three decades back of nearly 40 Himalayan dialects. The Vishweshwarananda Vedic Research Institute, Hoshiarpur, has undertaken the responsibility of publishing them. Dr. VARMA is one of our elder linguisticians who has devoted himself entirely during a period of half a century to the cultivation and development of linguistic studies, and is now almost an institution in himself. The publication of these dialect studies will greatly enhance our knowledge of sub-Himalayan linguistics.

23. Mention must be made of the effect of linguistic studies in the philological outlook of language specialists. The critical editing of

texts in modern Indian languages is of recent growth, but rapid progress is being made therein. In Bengali, Gujarati, Hindi, and Marathi a number of texts have been critically edited on the basis of collations made from manuscripts, and knowledge of historical linguistics is utilized to check on the variant readings. Similarly in the Dravidian field a number of early texts have been submitted to critical observation on the basis of manuscript collections. One recent trend, therefore, which appears on the surface from the studies pouring in from several universities is the preparation of the critical edition of single texts and a descriptive statement of their language from a synchronic point of view.

24. The rapid development of linguistic studies in the past decade may be gauged from the fact that as against a dozen or so scholars registered in different universities for a doctorate degree in linguistics in the preceding decade, there is today, at each of the universities where scholars are registered for linguistics, an increase of almost 2000%! In the Poona University alone the registration has reached a figure of nearly 50.

In addition to the regular training at the M. A. level many universities have followed the pattern, set by the Deccan College, of instituting diploma courses in linguistics. Agra, Annamalai, Delhi, and Mysore are providing these courses and recently Osmania has also joined the ranks. In effect the diploma courses tend to keep alive the interest of the candidates for organised research projects, as experience has shown.

25. One result of the partition of India when the country became independent was the large displacement of Sindhi speakers. Though culturally and academically Sindhi speakers were connected with the Bombay University the post-1947 period has seen them scattered in all parts of the country, though large pockets are still to be found in the old Bombay State. Divorced from the springs of their language and culture the newer generation is acquiring habits which show a considerable divergence from what might have been expected if such disturbances had not taken place. In a sense the case of Sindhi speakers provides a laboratory case of how language may change under specific conditions. Realising the importance of this study and on special representation made by the Sindhi community itself the Government of Maharashtra has set up a department of Sindhi linguistics at the Deccan College, with specific directions to bring out a completely revised dictionary of Sindhi, including spoken forms not recorded heretofore, and to study the effect of bilingualism on Sindhi speakers and evolution of new speech forms and habits. The department has been in existence for two years and already a great deal of material has been collected and analysed. These studies will prove fruitful and provide an indication

of how language contact affects the growth of both the donor and borrowing languages.

This brief survey of work in linguistics, which is done and is being currently carried out at the various centres, indicates clearly that there is a kind of renaissance of these studies in the academic life of the country. There is every reason to hope that the pace of rapid growth in this field will continue and India will be well on the way of claiming a respectable place in linguistic studies.

HISTORICAL STUDIES : ANCIENT INDIA

A. D. PUSALKER

It may be made clear at the very outset that, out of several views expressed about the extent of Ancient Period of Indian History, the view adopted here takes that period to end with Harṣa (c. A. D. 650). It may be further pointed out that no contribution in regional languages has been taken into account in this survey. The period under review has been fruitful both in quality and quantity.

It is proposed to begin with the contributions relating to the conception of history and historical literature of ancient India, historiography, and philosophy of history. KANE¹ and PUSALKER² have discussed the Indian conception of history, the significance of Itihāsa and Purāṇa, and the historical literature in Sanskrit. MAJUMDAR³ has explained the ideas of history in Sanskrit literature as also the historical records in Sanskrit, while the Pali Chronicles of Ceylon have been discussed by L. S. PERERA,⁴ and the historical ideas in early Tamil literature by K. K. PILLAI⁵. In a seminar on "Historiography: India and the West" led by N. SUBRAHMANYAN, several Indian and foreign historians participated.⁶

That history should be surveyed from the point of the evolution of Indian people, and monarchs and dynasties should not dominate therein is ably stated by PANIKKAR.⁷ In discussing about historical interpretation, SRINIVASACHARI deals with the procedure to be adopted in the utilisation and interpretation of various historical materials.⁸ MAJUMDAR stresses the importance of the collection of facts and the necessity of strict restriction to obvious deductions therefrom.⁹

Though stated to be a Marxist study of ancient Indian history, DANGE's *India from Primitive Communism to Slavery*¹⁰ has been criticised as not strictly conforming to the principles and as accepting extraneous evidence. Defining history as the presentation, in chronological order, of successive development in the means and relations of production, KOSAMBI's *Introduction to the Study of Indian History*¹¹

¹ *PIHC*, XVI, pp. 1-18.² *PAIOC*, XVIII, pp. 58-72.³ *Historians of India, Pakistan and Ceylon* (London, 1961), pp. 13-28.⁴ *op. cit.*, pp. 29-43.⁵ *op. cit.*, pp. 66-71.⁶ *BITC*, 1962, pp. 253-308.⁷ *IAC*, V, pp. 33-54.⁸ *ABORI*, XXXI, pp. 56-69; *JBRS*, XXXVII, pts. 1-2, pp. 10-33.⁹ *JAS* (Bom.), Sārdhaśatābdi Vol., pp. 142-54.¹⁰ Bombay, 1949; cf. *ABORI*, XXIX, pp. 271-7.¹¹ Bombay, 1956.

is the first Marxist approach to Indian history written in a Western European language. Applying Dialectical Materialism, KOSAMBI presents a strikingly original picture of the successive transformation of the social structure from the prehistoric classless groupings to the Gupta and post-Gupta feudal society, and also interprets the movements of religion, literature and art in terms of productive relations¹. As opposed to this approach, Radhakamal MOOKERJEE attempts an integrated study of Indian historical and cultural movements and the process of social evolution through the ages in the light of the metaphysical, the mystical, and the aesthetic basis of Indian civilisation². Sisir Kumar MITRA's *Dawn Eternal* is an attempt to interpret and explain the spiritual content of ancient Indian history and civilisation.³

Throughout the history of India, RAIKAR finds a continuous operation of the centripetal and centrifugal forces, the conflict between the forces of concord and discord which has a disintegrative as well as an integrative role. The graceful balancing of these forces can further develop the personality of India.⁴

Next, we come to the histories of India. The most significant contribution of Indian scholarship in the domain of historical studies during the period under review was the publication of the volumes of the History of India by the different schemes that were started before 1947. Of the three schemes which planned the preparation of History of India in several volumes on a cooperative basis, namely, the Bharatiya Itihasa Parishad scheme of the *New History of Indian People* in 20 volumes, the Indian History Congress scheme of the *Comprehensive History of India* in 12 volumes, and the Bharatiya Vidya Bhavan scheme of the *History and Culture of the Indian People* in 10 volumes, the first which had already published (i) *Vākātaka-Gupta Age* (Vol. VI), edited by MAJUMDAR and ALTEKAR⁵, and (ii) *Age of Nandas and Mauryas* (Vol. IV), edited by NILAKANTA SASTRI⁶, came to be amalgamated with the Indian History Congress scheme in 1948, one of the terms of amalgamation being that the Parishad will not continue their series, but may print or reprint the two volumes already published. Vol. II of the *Comprehensive History of India* entitled *The Mauryas and the Śātavāhanas*, edited by NILAKANTA SASTRI, and published in 1957, was planned jointly by the Parishad and the Congress. Bharatiya Vidya Bhavan has so far published seven volumes of the *History and Culture of the Indian People*, of which the first three, entitled respectively *The Vedic*

¹ For KOSAMBI's views on the conception and interpretation of history, cf. *ABORI*, XXXI, pp. 258-66; XXXV, pp. 194-201; *JAOS*, 75, pp. 35-45; 226-37.

² *Culture and Art of India*. London, 1959.

³ *Indian History: A Study in Dynamics*. Baroda, 1960. Pondicherry, 1954.

⁵ Lahore, 1946.

⁶ Banaras, 1952.

Age, *The Age of Imperial Unity*, and *The Classical Age*, cover the ancient period.¹ All the volumes of these cooperative histories deal critically and exhaustively with the different aspects of the ancient history and culture of India, such as political history, social and economic life, language and literature, philosophy and religion, art, etc., with discussions of numerous controversial problems objectively. Copious bibliographies, maps, plans, charts as well as genealogical and chronological tables are their special features.

K. A. NILAKANTA SASTRI brought out, in 1950, *History of India* in three parts, of which the first deals with ancient India. *Ethnic Settlements in Ancient India* by S. B. CHAUDHURY² attempts to reconstruct the geography and ethnography of ancient northern India on the basis of early traditional works like the Purāṇas, covering the period c. 200 B. C. to A. D. 650. The central themes of PANIKKAR's excellent *Survey of Indian History* are the autonomy and continuity of Indian culture from the earliest times.³ According to LUNIYA, who has traced the *Evolution of Indian Culture* from the prehistoric times down to the present, a power of assimilation and synthesis characterises Indian culture through the ages.⁴ K. G. NAMBIAR's *Cultural History of India and Pakistan* is a comprehensive study of races and cultures of "India" from the earliest times to A. D. 700, based on the author's objective study. Reference is made in the footnote to some startling theories propounded by him.⁵ The works by S. R. SHARMA⁶ and L. P. VIDYARTHI⁷ portray the various aspects of Indian civilisation from the earliest to the modern times. BAHADUR MAL's is a philosopher's, rather than a historian's, approach. He attempts to evaluate the historical processes that transformed the Vedic religion into Hinduism and neo-Vedism of today.⁸ S. RAMAYYA has taken a short survey of Indian civilisation from the Harappa period to the present day.⁹

HISTORY OF SOUTH INDIA : P. S. SASTRI states that Indian tradition indicates South India as the original home of the Aryans, from where they migrated to Northern India and to Western Asia and Europe.¹⁰ K. A. NILAKANTA SASTRI's *History of South India* represents an important pioneer attempt at a comprehensive account of the history of the much-neglected South India, which is treated as a single geographical unit, from prehistoric times to the fall of the Vijayanagar empire.

¹ Published respectively in 1951, 1951, and 1954 .

² Calcutta, 1955.

³ Bombay, 1947 ; 2nd Ed., 1954.

⁴ Agra ; 1951 ; 2nd Ed., 1955.

⁵ Nileswhar, 1957. The theories are : Mohenjo-darians were Akkadian colonists ; many Vedic hymns were composed in the fifth and fourth centuries ; *Atharva Veda* was composed in about 70 B. C., and *Ryveda* in 50 B. C.

⁶ *India as I see her*. Agra, 1956.

⁷ *India's culture through the ages*. Kanpur, 1951.

⁸ *Story of Indian Culture*. Hoshiarpur, 1956.

⁹ *JGJRI*, XIV, pp. 107-50.

¹⁰ *AIOC*, Summ., 1948, pp. 84-5.

Besides political history, which naturally occupies a dominant place, there are chapters on social life, commerce, religion, philosophy, and arts¹. M. AROKIASWAMY has given the history of the modern districts of Coimbatore and Salem from the earliest times to the coming of the British, along with social, religious and economic conditions, administration, art and literature.² M. RAMA RAO advances arguments in support of his view that the Southern Vellore (Dist.), Northern Chingleput (Dist.), and Eastern Chitor (Dist.) constituted the original home of the Pallavas.³ Kota VENKATACHALAM finds that the Andhras are of pure Aryan descent,⁴ while P. S. SASTRI has reconstructed the early history of the Andhras from the *Aitareya Brāhmaṇa*, *Brhatkathā*, and other sources.⁵ According to K. R. VENKATA RAMAN, Tamilnad was under the Kālabhras during the best part of the fifth and sixth centuries A. D.⁶

M. RAMA RAO has dealt with the Ānanda Gotra kings, whose chronology and history he had considered earlier,⁷ along with the Ikṣvākus, Śālaṅkāyanas, and Viṣṇukūṇḍins, in the light of important epigraphical and numismatic material, recently discovered, which necessitates a re-examination of the genealogies and chronologies of these dynasties during the post-Sātavāhana period.⁸ He has also criticised D. C. SIRCAR's views on the chronology of the Ikṣvākus and about the Ābhira interregnum.⁹

REGIONAL AND DYNASTIC HISTORIES AND TRIBES: There are half a dozen books, which give a connected account of the political, social, and cultural history of Kashmir from the earliest times. BAMZAI¹⁰, SUFI¹¹, and KAUL¹² bring the story up to the present day, while RAY's *Early History and Culture of Kashmir*,¹³ mainly based on literary and archæological sources, takes the narrative to the establishment of Muslim rule. Cultural heritage of Kashmir finds a competent exponent in KAUMUDI.¹⁴ KHAZANCHI has given a chronological chart of the history of Kashmir from the earliest times till today, based on Kalhana's *Rājatarangīṇī* and other original sources.¹⁵ REGMI's *Ancient Nepal* is a connected political and economic history of the region from the earliest times to A. D. 1846.¹⁶

B. K. BARUA has reconstructed the early history of Assam, deal-

¹ Madras, 1955.

³ *PIHC*, XXII, pp. 67-72.

⁵ *JAHRS*, XVI, pp. 1-7.

⁷ *PIHC*, XV, pp. 63-70.

⁹ Cf. *IHQ*, XXXVI, pp. 23-8.

¹¹ *Kashmir*. 2 vols. Lahore, 1948.

¹³ *Kashmir through the ages*. Srinagar, 1954.

¹⁴ *Kashmir: Its cultural heritage*. Bombay, 1952.

¹⁵ *Marg*, VIII, 2, pp. 7-29.

² *The Kongu Country*. Madras, 1956.

⁴ *JAHRS*, XIX, pp. 154-8.

⁶ *JIH*, XXXIV, pp. 183-9.

⁸ *JIH*, XL, pp. 557-80.

¹⁰ *History of Kashmir*. Delhi, 1962.

¹² Calcutta, 1957.

¹⁶ Calcutta, 1960.

ing with all aspects of culture—political, social, economic, literary and artistic, down to the rise of the Ahoms.¹ His *Early Geography of Assam* gives a resume of the sources and of the history of the country, followed by a list of various geographical items.² Another work is the *Civilization of the People of Assam* by CHOUDHURY³. S. K. CHATTERJI has dealt with the intermixed culture and history of Assam,⁴ while R. M. NATH presents many novel views in his *Background of Assamese Culture*, which deals with the origin and history of the various tribes inhabiting Assam⁵. K. DUTTA has made some observations on four newly-discovered records.⁶

R. R. DIVAKAR'S *Bihar through the ages*⁷ takes a survey of Bihar and its people from the time of its geological evolution down to the post-Independence period. *History of Bihar* by R. K. CHOWDHURY is a pioneer attempt, giving a connected account of the political history and social, economic, and cultural life of Bihar from remote antiquity to the present day⁸. Beginning with a discussion on the Āryas and Vṛātyas, TRIVEDA'S *Pre-Mauryan History of Bihar* gives the history to the end of the Nandas on the basis mostly of literary sources.⁹ B. P. SINHA deals with the home, history, and chronology of the Later Guptas as also with the Maukharis, Gaudas, etc. in his *Decline of the Kingdom of Magadha*.¹⁰ KOSAMBI has discussed several topics such as the tribes in Kosala and Magadha, Megasthenes and *Arthaśāstra*, and the termination of the *Arthaśāstra* system.¹¹ R. K. CHAUDHURY'S early history of Mithila closes in A. D. 703 when Nepal and Tirhut threw off the Tibetan suzerainty,¹² while Upendra THAKUR deals with the period from c. 300 B. C. to A. D. 1556.¹³ Based on original research, H. K. MAHATAB'S *History of Orissa* throws welcome light on some obscure chapters of Orissan history.¹⁴

DANI¹⁵ and SANKALIA¹⁶ have dealt with the prehistory and proto-history respectively of Eastern India and Malwa. Rajputana history during the Śaka-Kuṣāṇa and Gupta period is surveyed by R. C. AGRAWALA.¹⁷ MIRASHI has utilised two inscriptions found at Coti Sadri and

¹ *Cultural History of Assam*. Vol. I. Nowgong, 1951.

² Nowgong, 1952.

³ Gauhati, 1959.

⁴ *Place of Assam in the history and civilization of India*. Gauhati, 1955.

⁵ Shillong, 1948.

⁶ *PIHC*, XII, pp. 154-9.

⁷ Bombay, 1958.

⁸ Begusarai, 1958.

⁹ *JBRs*, XXXVI, pts. 3-4, pp. 134-47; XXXVII, pts. 1-2, pp. 127-52; pts. 3-4, pp. 79-137; XXXVIII, pt. 1, pp. 147-89. Contrary to his views expressed elsewhere, TRIVEDA takes 1867 B. C. as the date of the Bhārata war (App. B). Also Banaras, 1953.

¹⁰ Patna, 1954.

¹¹ *JBBRAS*, NS, XXVII, pp. 180-213.

¹² *JBRs*, XXXVIII, pt. 2, pp. 350-6.

¹³ *History of Mithila*. Darbhanga, 1956.

¹⁴ Lucknow, 1949.

¹⁵ *Prehistory and Protohistory of Eastern India*. Calcutta, 1960.

¹⁶ *Pre-and Proto-history of Malwa*. Poona, 1958.

¹⁷ *JBRs*, XL, pt. 3, pp. 292-326.

Mandsor to reconstruct the history of Malwa before the rise of Yaśodharman.¹ The general features of resemblance between Gujarat and Malwa have been highlighted in H. V. TRIVEDI's cultural affinity of Gujarat and Malwa.² M. R. MAJUMDAR's *Chronology*, which collects all relevant data on the history and chronology of Gujarat and presents them in chronological sequence with corresponding dates, will prove indispensable to all historians of Gujarat.³ SANKALIA has exhaustively dealt with the political divisions of Gujarat, names of places and persons in pre-Muslim Gujarat inscriptions, etc.⁴ SALETORÉ takes a rapid survey of the ancient history of Gujarat from the earliest times to the Muslim conquest.⁵ The current theory of the foreign origin of the Gurjaras is rejected and the region round Mt. Abu is suggested as their probable home by B. N. PURI who has also written on the history and culture of the Gurjara-Pratihāras.⁶ MAJUMDAR has discussed several other problems concerning the Gurjara-Pratihāras.⁷ K. J. VIRJI gives the political and cultural history of the Maitrakas of Valabhī from the fifth to the eighth century.⁸

Early History of the Deccan in two sumptuous volumes, edited by G. YAZDANI in collaboration with specialists in the field, covers history in all its aspects—political, social, religious, cultural, and economic. The last two chapters deal with fine arts and numismatics.⁹ PUSALKER gives the early history of Mahārāstra up to the Gupta age.¹⁰ With the help of the Khanapur grant of Mādhavavarman, MIRASHI throws new light on the blank period of fifty years (A. D. 500-550) in the history of Mahārāstra.¹¹ PANCHAMUKHI has taken a short survey of the ancient history of Karnatak in the first part of his history of Karnatak.¹² LAKSHMINARAYANA RAO gives a short account, with genealogical tree, of the outstanding achievements of the most prominent Cālukya rulers and their contribution to Karnatak culture.¹³

P. L. GUPTA has reconstructed the history of the Yaudheyas, an ancient tribe,¹⁴ as also of the tribal republics in ancient India, on the basis, mainly, of numismatic data,¹⁵ while details about the Hūnas, Yavanas, and Kambojas have been given by S. B. CHAUDHURI.¹⁶ In considering the antiquity, history, and culture of the Ābhīras, BUDDHA

¹ *IHQ*, XXXIII, pp. 314-20.

² *JOI*, V, pp. 99-102.

³ *Chronology of Gujarat*. Baroda, 1960.

⁴ *Studies in the Historical and Cultural Geography and Ethnography of Gujarat*. Poona, 1949.

⁵ *Main Currents in the Ancient History of Gujarat*. Baroda, 1960.

⁶ *History of Gurjara Pratihāras*. Bombay, 1957.

⁷ *BF*, X, pp. 1-8.

⁸ *Ancient History of Saurāshtra*. Bombay, 1955.

⁹ London, 1960.

¹⁰ *ALB*, XXV, pp. 381-96.

¹¹ *PIHC*, XI, pp. 49-52.

¹² *JUB*, XVII, pp. 1-18; *Karnatak Darshan*, pp. 7-24.

¹³ *Karnatak Darshan*, pp. 30-41.

¹⁴ *JUPHS*, XXIII, pp. 169-74.

¹⁵ *IHQ*, XXVII, pp. 197-207.

¹⁶ *IHQ*, XXVI, pp. 118-28.

PRAKASH disagrees with the theory of their foreign origin¹, while Debala MITRA takes them to be a Central Asian tribe and discusses their contribution to Indian culture.² In a monograph on the Ābhīras, SURYAVAMSHI regards them as an Indian tribe who migrated from one part to different parts of the country, and discusses their history, social life, and culture.³ The Śaka problem and the various Śaka kingdoms are dealt with by S. CHATTOPADHYAYA.⁴

ARYANS, VEDIC AGE : As prehistory and protohistory will be considered under " Archaeology ", our chronological survey in ancient history begins with the Aryans, which will be followed by Vedic age, pre-Mauryan and Mauryan history, Śātavāhanas, Vākātakas and Guptas, and Harṣa. C. R. KRISHNAMACHARI examines the epic and Purāṇic accounts about the home and expansion of the early Hindus.⁵ While R. B. PANDEY maintains that the original home of the Indo-Aryans was Madhyadeśa,⁶ Janamejaya SASTRI⁷ and Sivakameswar RAO⁸ take it to be the Mt. Meru (Himālayas) and Ram Charit SINGH as Kashmir or the surrounding region.⁹ ALTEKAR¹⁰ and DANDEKAR,¹¹ however, postulate an extra-Indian home for the Aryans, somewhere in the north of the Caucasus in the Volga or in the North Kirghis.

Attempts at reconstructing the political history of the Vedic period on the basis of the coordination of the Vedic texts and the Purāṇas have been made by P.L.BHARGAVA¹² and PUSALKER.¹³ BHARGAVA has also dealt with the religion, philosophy, and society of the Vedic age in the light of Vedic and Purāṇic data.

For post-Vedic chronology from about 6500 B. C. to c. A. D. 400, N. Devaraja SARMA depends on the astronomical clues in Purāṇic myths.¹⁴ R. P. MAJUMDAR puts the Asuras in a historical setting by giving synchronistic references to Purāṇic statements about the Asura dynasty.¹⁵

While BUDDHA PRAKASH¹⁶ suggests that the name of Vyāsa, who is a prominent personality in ancient India figuring in traditional

1 JBRs, XL, pt. 3, pp. 249-65.

2 PIHC, XIV, pp. 91-100.

3 The Abhiras : Their History and Culture. Baroda, 1962.

4 Sakas in India. Santiniketan, 1955.

5 The Cradle of Indian History. Madras, 1947.

6 PIHC, X, pp. 128-37 ; IHQ, XXIV, pp. 94-103.

7 Śarasvatī Suśamā (Banaras), XI, XII.

8 The Aryan Home. Kakinada, 1957.

9 JBRs, XL, pt. 2, pp. 151-70 ; XLIII, pp. 140-9 ; etc.

10 PIHC, XXII, pp. 13-34.

11 PIHC, X, pp. 24-55.

12 India in the Vedic Age. Lucknow, 1956.

13 Vedic Age (London, 1951), Chs. XIV, XV.

14 QJMS, XLI, pp. 81-91.

15 JBRs, XLII, pts. 1-2, pp. 124-9.

16 JBRs, XXXVII, pts. 3-4, pp. 31-42.

accounts in connection with the codification of the Vedas and the *Mahā-bhārata* and the Purāṇas, and whom S. K. CHATTERJI¹ places in the tenth century B. C. and regards as a historical personage, a half-caste, and a contemporary of the heroes of the Bhārata war, was derived from Berosus or Brasu, a learned priest of Babylon in the third century B. C., HAZRA² rejects the suggestion by pointing out that the *Gopatha Brāhmaṇa*, which cannot be placed later than the sixth century B. C., mentions Vyāsa.

MAURYAS : In connection with the Mauryan and pre-Mauryan history, BHARGAVA finds that the Purāṇic chronology of the Pradyotas, the Bimbisāras, the Nandas, and the Mauryas agrees with various Brahmanical and non-Brahmanical works.³ V. PATHAK surveys the life and reign of the Kosala king Prasenajit.⁴ In dealing with Achaemenian rule in India, MAJUMDAR shows that the entire conception of the Persian domination in India, as envisaged by the *Cambridge History of India* and other writers of Indian history, rests on weak, unauthentic, and incorrect foundations.⁵ S. CHATTOPADHYAYA aims at giving a comprehensive picture of the Achaemenids in India in four articles.⁶

Discussing the bearing of Purāṇic data on Mauryan history, H. G. SHASTRI points out that though differing on the number of kings the Purāṇas agree about the total duration of the Mauryan rule.⁷ K. C. OJHA finds their north-western origin to rest on solid ground,⁸ while BUDDHA PRAKASH, after criticising several theories, holds that the Mauryas hailed from the town More in Patna district.⁹ Romila THAPAR's monograph on *Aśoka and the Decline of the Mauryas* takes stock of all relevant material and places Aśoka in historical perspective against the background of the third century B. C. in India.¹⁰ According to her, the extant *Arthaśāstra* is the product of Viṣṇugupta, worked out in the third or fourth century A. D., though originally it was written by Kauṭilya alias Cāṇakya, the minister of Candragupta.¹¹ S. K. BANERJEE discusses Aśoka's responsibility for the downfall of the Mauryan empire.¹² C. D. CHATTERJEE regards the so-called queen's edict as really that of a king.¹³

ŚUṄGAS : In discussing north India after the fall of the Mauryas, MAJUMDAR states that despite occasional Greek raids, Pusyamitra main-

¹ *JRASB(L)*, XVI, pp. 73-87; *Indol. Studies in honour of Norman Brown*, pp. 28-30.

² *Purāṇam*, II, pp. 17-22.

³ *JIH*, XXVII, pp. 171-8; *IHQ*, XXVIII, pp. 232-9.

⁴ *Bharati*, I, pp. 97-110.

⁵ *IHQ*, XXV, pp. 156-65.

⁶ *IHQ*, XXV, pp. 184-204; 263-74; XXVI, pp. 17-26; 100-17.

⁷ *PIHC*, XXII, pp. 78-83.

⁸ *JGJRI*, IX, pp. 43-52.

⁹ *IHQ*, XXXI, pp. 153-67.

¹⁰ London, 1961.

¹¹ *op. cit.*, p. 225.

¹² *Modern Review*, LXXXIV, pp. 222-5.

¹³ *ABORI*, XXXIII, pp. 57-82.

tained most of the Magadha empire, but decay set in and tribal chiefs began to assume independence after his death.¹ Contrary to the views of JAYASWAL and BHATTACHARYA, H. K. PRASAD holds that the Śuṅgas did not issue coins,² and also that Puṣyamitra Śuṅga did not persecute Buddhists.³ While B. C. SEN discusses the extent of the rule of the Śuṅgas,⁴ Tarapada BHATTACHARYA attempts to correlate the "Mitra" kings with the Śuṅgas.⁵ Last quarter of the first century B. C. is the date of Khāravela according to AMAR CHAND.⁶ Y. V. RAMANA RAO discusses the chronology of the Andhra dynasty and the Hathigumpha inscription.⁷ A. K. NARAIN's *Indo-Greeks* reconstructs their history primarily on numismatic evidence, though literary sources also have not been neglected; several of TARN'S conclusions have been criticised and challenged.⁸ A. K. LAHIRI finds it likely that Demetrius led an expedition up to Pāṭaliputra, but had to return to Bactria to fight Eucratides.⁹

SĀTAVĀHANAS : C. K. GAIROLA has discussed the origin, chronology, and caste-system of the Sātavāhanas; the location of the area covered by their empire; and the religious, social, and economic conditions of the Deccan in the Sātavāhana period.¹⁰ While ALTEKAR places the accession of Simuka in c. 200 B. C.¹¹, G. VENKETA RAO assigns it to 270 B. C.¹² and further vindicates the *Matsya Purāṇa* list of the Āndhras.¹³ He has also discussed the tribal affiliation and home of the Sātavāhanas.¹⁴ Genealogy and chronology of the Sātavāhanas have been dealt with by BHARGAVA¹⁵ and S. L. KATARE.¹⁶ G. VENKETA RAO identifies the Satakarni of the Hathigumpha, Nanaghat, and Nānchi inscriptions with Satakarni II, the sixth ruler according to the *Matsya Purāṇa*.¹⁷ About Gautamīputra Satakarni, M. RAMA RAO holds that he flourished between 78 and 102, during the first seventeen years of which he ruled over Andhra with his capital at Dhānyakāṭaka,¹⁸ and that his empire comprised the entire Deccan.¹⁹ The claim of the Sātavāhana conquest of Gujarat was corroborated by the find of Gautamīputra's coins in the region.²⁰ From the find of Sātavāhana coins in Āndhradeśa²¹ and Nellore district,²² M. RAMA RAO concludes that these regions were

¹ Altekar Comm. Vol. (JNSI, XXII), pp. 47-55.

² JNSI, XVII, pp. 24-36.

⁴ PIHC, XII, pp. 54-62.

⁶ OHRJ, III, pp. 84-99.

⁸ Oxford, 1957.

¹⁰ AL, XXX, pp. 17-22; JA, CCXLIII, pp. 281-95; Saeculum, 6, pp. 282-91; ZDMG, CVI, pp. 155-65.

¹¹ PIHC, XV, pp. 40-5.

¹³ PIHC, XIII, pp. 70-4.

¹⁵ IHQ, XXVI, pp. 325-9.

¹⁷ PIHC, XII, pp. 62-5.

¹⁹ Belvalkar Felicitation Vol., pp. 281-5.

²¹ JNSI, XVIII, pp. 43-5.

³ JBRS, XL, pp. 29-38.

⁵ JBRS, XXXV, pts. 1-2, pp. 47-60.

⁷ QJMS, XLIII, pp. 117-25.

⁹ IHQ, XXXIII, pp. 40-9.

¹² JIH, XXVII, pp. 243-52.

¹⁴ JIH, XXIX, pp. 53-62.

¹⁶ IHQ, XXVIII, pp. 68-78.

¹⁸ PIHC, XI, pp. 70-6.

²⁰ GADRE, JNSI, XII, p. 28.

²² Altekar Comm. Vol. (JNSI, XXII), pp. 257-9.

included in the Sātavāhana empire. Scholars differ as to the identity of the son-in-law and the Sātavāhana rival of Rudradāman. G. VENKETA RAO identifies them respectively with Gautamīputra Yajña Śrī Sātakarṇi (128-157) and a brother of Śiva Śrī Sātakarṇi (114-126),¹ while according to M. RAMA RAO, a brother and immediate successor of Pulomāvi was both the rival and son-in-law of Rudradāman.² S. L. KATARE, P. L. GUPTA, and MIRASHI hold diverse views regarding the identity of Sātavāhana and Sāti.³

SĀTAVĀHANA COINS : According to H. V. TRIVEDI four coins from RAPSON'S *Catalogue* appear to have been issued by Sātavāhana.⁴ On the basis of the Sātavāhana coins at Brahmapuri, P. L. GUPTA states that the Kuras preceded the Sātavāhanas,⁵ while the same evidence induces M. RAMA RAO to reject the identity of the Sātavāhanas and Kuras.⁶ The numismatic evidence from the different strata at Newasa indicate, according to S. B. DEO, the existence of the Sātavāhanas in the third century B. C.⁷

VIKRAMĀDITYA : The bi-millenary of Vikramāditya celebrated in 1943-44 resulted in several monographs and articles. During the period under review, R. B. PANDEY has reconstructed the social, cultural, and political history of the age of Vikramāditya on the basis of astronomy, folklore, literary tradition, archaeology, etc.⁸ U. P. SHAH discusses the chronology of Vikramāditya (Candragupta II) as evidenced by *Jyotirvidābharaṇa*, attributed to Kālidāsa, which he considers to be reliable and genuine.⁹ Kota VENKATACHALAM sets to prove the historicity of Vikramāditya and Śālivāhana.¹⁰

SASSANIANS, KUṢĀNAS, SATRAPAS : ALTEKAR concludes from numismatic evidence that the Sassanian expansion did not spread over the whole of the Punjab.¹¹ Adris BANERJĠ states that Kanīška's empire embraced, for a time, U. P., Bihar, and possibly the Gangetic delta in Bengal as well as Bihar,¹² whereas P. L. GUPTA accounts for the wide distribution of Kuṣāna coins in the east on economic grounds.¹³ According to ALTEKAR, Nahapāna was overthrown by Gautamīputra in

¹ *PIHC*, XI, pp. 64-70; *Early History of the Deccan*, pp. 107-111.

² *PIHC*, XIV, pp. 52-6.

³ *JNSI*, XIII, pp. 35 ff; 132 f; XV, pp. 180-2; XVI, pp. 86-9; 205 f; 230 f; *IHQ*, XXVIII, pp. 68 ff; XXX, pp. 286-90; XXXII, pp. 425-30.

⁴ *Altekar Comm. Vol. (JNSI, XXII)*, 253-4.

⁵ *BPWM*, 5, pp. 62-73. ⁶ *JNSI*, XVII, pp. 58-88.

⁷ *Altekar Comm. Vol. (JNSI, XXII)*, pp. 138-45.

⁸ *Vikramāditya of Ujjayinī*. Banaras, 1951.

⁹ *JOI*, IV, pp. 69-84.

¹⁰ *Historicity of Vikramāditya and Śālivāhana* (pl. and date not mentioned).

¹¹ *Khareghat Vol. I*, pp. 213-21.

¹² *IHQ*, XXVII, pp. 294-303.

¹³ *IHQ*, XXIX, pp. 205-21.

c. A. D. 105.¹ While P. L. GUPTA takes numismatic evidence to point to Śaka 273 (= A. D. 351) as the date when Īśvaradatta ousted Rudrasena III,² D. C. SIRCAR finds that palaeographically Īśvarasena is much earlier than Rudrasena III, and that RAPSON's date (A. D. 237) for Īśvarasena is more reasonable.³ The history of the Kārdamaka Ksatrapas has been reconstructed in the light of numismatic evidence by P. L. GUPTA,⁴ who has further reviewed the Jivadāman-Rudrasimha problem on the basis of a coin of Jivadāman.⁵

VĀKĀTAKAS : MIRASHI has amended the chronological scheme of the Vākātakas as given by MAJUMDAR.⁶ According to him, the Vākātakas did not originate in the north, but had their home in the Deccan⁷ and Vākātaka Prthvisena flourished between A. D. 470 and 490.⁸ By correcting a passage in the Rithpur plates which indicates that Prabhāvatīguptā lived over a hundred years, etc., MAJUMDAR points out the absence of any reasonable ground for Kālidāsa being her court-poet.⁹ U. P. SHAH suggests that Vasundharā mentioned in the Vratākāṇḍa of Lakṣmidhara's *Kṛtyakalpataru* was the original name of Prabhāvatīguptā.¹⁰

GUPTAS : The largest number of contributions relate to the Gupta history. After considering the views of JAYASWAL, R. D. BANERJI and P. L. GUPTA about the predecessors of the Guptas in Magadha, JAGANNATH concludes that the problem is still unsolved.¹¹ While B. P. SINHA,¹² JAGANNATH,¹³ and Dasharatha SARMA¹⁴ place the original home of the Guptas at Ayodhyā or even Mathurā, D. C. GANGULY¹⁵ and MAJUMDAR¹⁶ locate it in North Bengal. GOKHALE holds the Guptas to be originally Ksatriyas, racially and socially similar to the Licchavis.¹⁷ The discrepancy in the Purāṇic statements on the imperial Guptas is shown to be more apparent than real by Dasharath SARMA, and he finds parallels for Purāṇic names.¹⁸ K. C. OJHA sees references to Candragupta I and Samudragupta in *Āryamañjuśrīmūlakalpa*.¹⁹ By two modifications in FLEET's readings of the Allahabad Pillar Inscription, CHHABRA explains Candragupta's abdication in favour of Samudragupta,²⁰ and

¹ *PIHC*, XIII, pp. 35-42.

² *JAS* (Bom), XXX, pp. 52-5.

³ *IHQ*, XXXIII, pp. 269-74.

⁴ *BPWM*, 4, pp. 49-61.

⁵ *IHQ*, XXIX, pp. 84-7.

⁶ *PIHC*, X, pp. 84-90; *IHQ*, XXIV, pp. 148-55.

⁷ *ABORI*, XXXII, pp. 1-18.

⁸ *Belvalkar Fel. Vol.*, pp. 286-91.

⁹ *BV*, XI, pp. 1-3.

¹⁰ *JOI*, V, pp. 64-5.

¹¹ *PIHC*, XI, pp. 93-5.

¹² *JBRs*, XXXVII, pts. 3-4, pp. 138-44; XXXVIII, pp. 419-28.

¹³ *IHQ*, XXII, p. 28.

¹⁴ *JBRs*, XXXIX, pp. 265-8.

¹⁵ *IHQ*, XXVIII, pp. 386-91.

¹⁶ *PIHC*, XV, pp. 45-6; *JBRs*, XXXVIII, pp. 410-8.

¹⁷ *JBRs*, NS, XXVII, pp. 275-8.

¹⁸ *JGJRI*, VII, pp. 61-5; *IHQ*, XXX, pp. 374-8 : Devarakṣita, Mahendra and Guha represent three successive Gupta rulers Candragupta, Kumāragupta I Mahendrāditya, and Skandagupta.

¹⁹ *IHQ*, XXVII, pp. 170-3.

²⁰ *IC*, XIV, pp. 141-50.

maintains that the inscription is not posthumous.¹ P. L. GUPTA interprets two copperplate inscriptions of Samudragupta as showing that Candragupta II was the initiator of the Gupta era.² B. G. GOKHALE has a monograph dealing with the life and times of Samudragupta.³ According to S. V. Sreenivasa MURTHY, the significance of Samudragupta's horse-sacrifice lies in its being a full-fledged sacrifice as prescribed by tradition.⁴ With regard to the much-debated identity of Candra of the Mehrauli inscription, R. C. KAR maintains that his identity with Candragupta II is fairly well established.⁵ R. K. CHOWDHURY discusses the historicity of Govindagupta and suggests that he ascended the throne just after the death of his father Candragupta II and was succeeded by his rival Kumāragupta.⁶ B. P. SINHA has attempted to solve the problem of succession after Skandagupta by reconciling the evidence of the Bhitari seal and Sarnath inscription. He holds that besides Kumāragupta I there were two Kumāraguptas: Kumāragupta II of the Sarnath inscription and Kumāragupta III of the Bhitari and Nalanda seals.⁷ From the fragmentary seal at Nalanda, MAJUMDAR concludes that Purugupta was the father of Vainyagupta,⁸ while the order of succession and history after Purugupta has been examined by Sudhakar CHATTOPADHYAYA⁹ on the basis of Indian and Chinese sources. P. L. GUPTA shows that after Skandagupta and Bhānugupta the Gupta empire was confined to Magadha and Gauda.¹⁰

KĀCA PROBLEM: In the light of recent research and discoveries, C. R. RAY CHAUDHURY upholds the view adopted by SMITH, FLEET, RAPSON and others that Kāca is identical with Samudragupta.¹¹ HERAS places Kācagupta between Candragupta II and Samudragupta.¹² ALTEKAR maintains that Kācagupta is different from Samudragupta and is identical with Rāmāgupta of literary tradition, predecessor of Candragupta II.¹³ P. L. GUPTA, on the basis of *Mañjuśrīmūlakalpa*, identifies Kāca with Bhasma alias Kācagupta, a younger brother of Samudragupta,¹⁴ and finds confirmation for his theory in the Bayana hoard,¹⁵ while K. C. OJHA takes GUPTA's theory as not resting on solid foundations.¹⁶ In the absence of any evidence to his being a scion of the

¹ *IHQ*, XXIV, pp. 104-113.

² *JBRs*, XLII, pp. 72-5.

³ *Samudra Gupta: Life and Times*. Bombay, 1962.

⁴ *JUG*, XII, pp. 81-4.

⁵ *IHQ*, XXVI, pp. 184-92.

⁶ *PIHC*, XXIII, pp. 50-5.

⁷ *JBRs*, XXXVI, pts. 3-4, pp. 57-68; cf. also *ibid*, XXXIV, pts. 3-4, pp. 18-26.

P. L. GUPTA also postulates the existence of two Kumāraguptas on numismatic evidence (*JNSI*, XII, pp. 31-3).

⁸ *IHQ*, XXIV, pp. 67-8.

⁹ *IHQ*, XXIX, pp. 156-61.

¹⁰ *IHQ*, XXVI, pp. 253-62.

¹¹ *IHQ*, XXXV, pp. 333-9.

¹² *JBRs*, XXXIV, pts. 1-2, pp. 19-27.

¹³ *JNSI*, IX, pp. 131-6.

¹⁴ *JNSI*, XI, pp. 33-5.

¹⁵ *JNSI*, XII, pp. 36-7.

¹⁶ *JNSI*, XII, pp. 170-5.

Gupta family, B. S. SHITHOLEY considers it premature to speak of Kāca as Kācagupta.¹

RĀMAGUPTA PROBLEM : According to HERAS, Rāmagupta was eliminated from official records because of his infamous conduct.² OJHA regards the Rāmagupta tradition, elements of which cannot be called historical, as a mingling of truth and fancy.³ While ALTEKAR,⁴ P. L. GUPTA,⁵ and K. D. BAJPAI⁶ regard the issuer of the copper coins bearing the name of Rāmagupta on the obverse and the figure of a lion on the reverse, of which recently quite a large number, including also coins of the Garuḍa type, was found at Eran and Vidiśā, to be the elder brother of Candragupta II, D. C. SIRCAR holds that this Rāmagupta was a local chief, like Harigupta and Indragupta, who issued coins in imitation of the Imperial Gupta currency on the decline of the Guptas.⁷

With reference to the identity of Kācagupta and Rāmagupta it is worth noting that though several scholars, including ALTEKAR himself, expressed firm views on these problems, ALTEKAR, in later years with the background of his vast study of Gupta numismatics, stated in his latest work : " It has to be admitted that we are not yet able to solve the problem of the identity of Kāca of gold coins and of Rāmagupta of the copper coins ".⁸

D. C. SIRCAR⁹ and S. N. RAJAGURU¹⁰ have dealt with the Gupta rule in Orissa (Kalinga) on the basis of Sumaṇḍala and other inscriptions, while the latter shows that the Vighraha dynasty ruled over Orissa during the sixth-seventh centuries.¹¹

HARṢA AND HIS CONTEMPORARIES : Discussing the origin of the Maukharis and their caste, B. N. SRIVASTAVA gives the history and chronology of the Maukhari kings who ruled in the Gaṅgā-Yamunā doab during the seventh century.¹² After discussing the chronology of the campaigns of Harṣa from the Chinese accounts and epigraphic records, B. N. SRIVASTAVA concludes that Harṣa had to wage incessant wars against his political adversaries during the first thirty to thirty-five years of his reign as these expeditions were launched separately in different directions.¹³ According to Nisar AHMAD, Harṣa-Pulakeśin war took place about A. D. 633, and some sort of settlement was reached

¹ *JNSI*, XII, pp. 38-40.

² *JBRS*, XXXIV, pts. 1-2, pp. 19-27.

³ *JBRS*, XXXVII, pts. 1-2, pp. 39-47.

⁴ *JNSI*, XII, p. 106 f ; also IX, 130-6.

⁵ *JNSI*, XII, pp. 103-11.

⁶ *JNSI*, XXIII, pp. 340-4 ; *IHQ*, XXXVIII, pp. 80-5.

⁷ *JIH*, XL, pp. 533-6.

⁸ *Coinage of the Gupta Empire* (Banaras, 1957), p. 87.

⁹ *IHQ*, XXVI, pp. 75-9.

¹⁰ *OHRJ*, I, 2, pp. 31-40.

¹¹ *JAHS*, XIX, pp. 119-30.

¹² *JUPHS*, NS, V, pp. 16-42.

¹³ *PIHC*, XV, pp. 98-101 ; *JUPHS*, NS, I, pp. 45-51.

between the parties, as both were paralysed due to destruction in the field.¹⁴

D. C. SIRCAR² regards D. C. GANGULY'S³ identification of the Mālava adversary of Rājyavardhana with Kalacuri Buddharāja as unwarranted, and MIRASHI'S theory⁴ of the existence of an early Kalacuri king named Vāmadeva in East Malwa as unjustified. According to him the Mālava adversary was Devagupta, and Vāmadeva was but the theoretical over-lord of the Kalacuris. There are two accounts of Śaśāṅka based respectively on literary and inscriptional sources, and mainly on numismatic evidence.⁵ Details of the Gauda-Kāmarūpa struggle have been supplied by D. C. SIRCAR from the Doobi inscription,⁶ which was edited with translation by P. D. CHOWDHURY.⁷

CHRONOLOGY AND ERAS: Relying on the occurrence of the astronomical event of all the seven planets, as recorded in the *Mahābhārata*, on March 8, 2449 B. C., SEN GUPTA takes 2449 B. C. as the year of the Bhārata war,⁸ while T. BHATTACHARYA fixes 1432-31 B. C. as the year.⁹ Kota VENKATACHALAM propounds quite different dates for the Indian eras.¹⁰ MANKAD¹¹ and TRIVEDA¹² also have different theories about Indian chronology. MANKAD takes each name in Purāṇic genealogical lists to represent 40 years.

KANE¹³ has demonstrated the untenability of Kota VENKATACHALAM'S view identifying Varāhamihira's Śaka era with the Cyrus era of 550 B.C.¹⁴ THIRUVENKATACHARYA also takes Varāhamihira's Śaka-kāla to refer to 550 B. C. which he calls Āndhra Śaka.¹⁵ T. S. KUPPUSWAMI takes Śaka-kāla to be the Śalivāhana era of A. D. 78.¹⁶

ALTEKAR¹⁷ finds it difficult to accept the popular view about the Vikrama era in the absence of early records using the Vikrama era. S. K. DIKSHIT seeks to prove that whereas the Kharoṣṭhī and early Brāhmī inscriptions of Northern and North-Western India used the Vikrama Samvat, the inscriptions of Kanīṣka and his successors are dated with the two hundreds omitted¹⁸. MIRASHI maintains that his date (A. D. 247-48) as the initial year of the Kalacuri era and his view that

¹ *IHQ*, XXXVII, pp. 246-52.

² *IHQ*, XXXIII, pp. 235-42.

³ *IHQ*, XXXII, pp. 431-3.

⁴ *IHQ*, XXXIII, pp. 11-25.

⁵ *IHQ*, XXVII, pp. 312-20; *JBS*, XXXV, pts. 3-4, pp. 111-153.

⁶ *IHQ*, XXVI, 241-5.

⁷ *JARS*, XI, Nos. 3-4, pp. 33-8; XII, Nos. 1-2, pp. 16-33.

⁸ *JAS(L)*, XXII, pp. 75-84; See also *Ancient Indian Chronology* (Calcutta, 1947).

⁹ *JGJRI*, VIII, pp. 1-76; 315-53.

¹⁰ *JAHRS*, XX, pp. 39-82; XXI, pp. 1-40.

¹¹ *Purāṇic Chronology*. Vallabhvidyanagar, 1951.

¹² *BV*, XVI, pp. 75-84; 85-97; Nos. 3-4, pp. 69-83. Also Bombay, 1963.

¹³ *JAHRS*, XXI, pp. 41-5.

¹⁴ *JAHRS*, XX, pp. 39-82.

¹⁵ *JAHRS*, XXII, pp. 161-81.

¹⁶ *JIH*, XXXVI, Dec. 1958.

¹⁷ *Belvalkar Fel. Vol.*, pp. 263-80.

¹⁸ *ABORI*, XXXIV, pp. 70-112.

the Magha dynasty used the Śaka era of A.D. 78 are now generally accepted.¹ H. G. SHASTRI shows that the Valabhī era means the Gupta era with the modified system of Kārtikādi years², and that the fall of the Valabhī kingdom may be dated in V. S. 845 (= A. D. 789).³

In connection with the Gaṅga era, MIRASHI states that it commenced in A. D. 498-99,⁴ and challenges the dates proposed by KRISHNA RAO (A. D. 497),⁵ and MAJUMDAR (between A. D. 546 and 556),⁶ while RAMESAN places the initial year in A. D. 434⁷. As regards the earliest reference to Śalivāhana and the Śaka era together, while GAI takes it in 1222,⁸ SIRCAR pushes the date back to A. D. 1059.⁹

MAJUMDAR maintains his view that the generally accepted theory about the Harṣa era is not corroborated by facts,¹⁰ despite SIRCAR's criticism,¹¹ while BUDDHA PRAKASH¹² explains the tradition by stating that Candragupta II-Vikramāditya was also called Śrī Harṣa and the era to commemorate his victory over the Śakas was later tacked to the era of 58-57 B. C. Dasharath SARMA¹³ controverts the views of MAJUMDAR¹⁴ and MIRASHI¹⁵ connecting the Bhāṭika era respectively with Hizra era and the ancestors of a ruler named Bhattika, and seeks to prove that the Bhāṭika era began in V. S. 680 (= A. D. 624). It may be noted that MIRASHI proposes A. D. 624-5,¹⁶ which is supported by GAI.¹⁷

In connection with the *Kaliyugarājavṛttānta*, on which most of the writers maintaining traditional dates rely, it may be observed that MAJUMDAR has conclusively proved that the portion relating to the Guptas in that work was composed between A.D. 1893 and 1903.¹⁸

ABBREVIATIONS

ABORI.	Annals of the Bhandarkar Oriental Research Institute, Poona.
AL.	Art and Letters, London.
BITC.	Bulletin of the Institute of Traditional Cultures, Madras.

¹ *IHC*, XXIV, Pres. Address, pp. 8, 12.

² *IHQ*, XXIV, pp. 238-42.

³ *PIHC*, X, pp. 238-41.

⁴ *JBRs*, XLII, pp. 309-15; *IHQ*, XXXVI, pp. 120-7.

⁵ *JBRs*, XLII, pp. 116-41.

⁶ *EI*, XXXI, pp. 45 f; *IHQ*, XXXVI, pp. 261-4; *Belvalkar Fel. Vol.*, pp. 292-6.

⁷ *JAHRS*, XX, pp. 22-8. ⁸ *JOR*, XVIII, p. 190. ⁹ *JOR*, XIX, pp. 42 f.

¹⁰ *IHQ*, XXVII, pp. 183-90; XXVIII, pp. 280-5.

¹¹ *IHQ*, XXVII, pp. 321-7; XXIX, pp. 72-9.

¹² *IHQ*, XXXII, pp. 90-5.

¹³ *IHQ*, XXXV, pp. 227-39.

¹⁴ *IHQ*, XXVII, p. 187 f.

¹⁵ *IHQ*, XXIX, p. 193 f.

¹⁶ *IHQ*, XXIX, pp. 191-5.

¹⁷ *IHQ*, XXXV, pp. 65-8.

¹⁸ *IHQ*, XX, pp. 345-50.

- BPWM.* Bulletin of the Prince of Wales Museum of Western India, Bombay.
BV. Bharatiya Vidya, Bombay.
EI. Epigraphia Indica, Delhi.
IAC. Indo-Asian Culture, New Delhi.
IC. Indian Culture, Calcutta.
IHC. Indian History Congress.
IHQ. Indian Historical Quarterly, Calcutta.
JA. Journal Asiatique, Paris.
JAHR. Journal of the Andhra Historical Research Society, Rajahmundry.
JAOS. Journal of the American Oriental Society, Baltimore.
JARS. Journal of the Assam Research Society, Gauhati.
JAS (Bom) Journal of the Asiatic Society of Bombay, Bombay.
JAS (L) Journal of the Asiatic Society, Letters, Calcutta.
JBBRAS. Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
JBRS. Journal of the Bihar Research Society, Patna.
JIH. Journal of Indian History, Madras, Trivandrum.
JGJRI. Journal of the Ganganath Jha Research Institute, Allahabad.
JNSI. Journal of the Numismatic Society of India, Bombay; Varanasi.
JOI. Journal of the Oriental Institute, Baroda.
JOR. Journal of Oriental Research, Madras.
JRASB (L). Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.
JUB. Journal of the University of Bombay, Bombay.
JUG. Journal of the University of Gauhati, Gauhati.
JUPHS. Journal of the U. P. Historical Society, Lucknow.
NS. New Series.
OHRJ. Orissa Historical Research Journal, Bhubaneswar.
QJMS. Quarterly Journal of the Mythic Society, Bangalore.
PAIOC. Proceedings of the All-India Oriental Conference.
PIHC. Proceedings of the Indian History Congress.
Saeculum. Saeculum, Freiburg / München.
ZDMG. Zeitschrift der deutschen morgenländischen Gesellschaft Wiesbaden.

HISTORICAL STUDIES : MEDIEVAL INDIA

P. SARAN

Historical writing in India since Independence, unlike the totalitarian countries or those under dictatorships, has shown evident traces of freedom in those quarters where British domination formerly exercised conspicuous influence. Excepting this there has not been any appreciable change in the trends and attitudes which were quite prominent even in pre-independence days. It would perhaps be difficult to say that here we have been able to develop anything like a school of history worth the name. There has never been any attempt at speculation on the philosophy of history or an empirical analysis regarding the nature of history and its ultimate goal. We have never risen above our pet notions which were mostly born of our environment and nurture. Thus a great diversity of predilections and viewpoints has mainly determined the character and complexion of earlier writings. The pioneers of the last century were the intellectual children of the contemporary atmosphere—the decline of Indian society contrasted with the glamour and prowess of British Raj.

On the other hand there was no lack of those who, despite all handicaps, had not lost faith in the greatness of their motherland and her glorious culture. But the vehicle of giving vent to their views was till lately confined only to the bare, often jejune, narration of political events.

But there came a time when this narrow vision of history began to grow wider and this tendency led eventually to the recognition that history included the entire range of human activity and achievements. By the time our country attained independence certain trends were already beginning to show prominently. Some of these were naturally influenced by the grim struggle that our people put up against the might of the most powerful empire the world had seen.

Among these the most assertive was a school which deemed it an act of patriotism to bring about communal harmony by the artificial methods of suppressing, exaggerating, distorting or twisting facts and forcing strange meanings out of them to suit their preconceived pictures. The result, however, was far from what was aimed at. This purposeful trend in history writing at the sacrifice of objectivity only created an ever deepening morbidity among those whom it sought to pacify.

Simultaneously, and very likely provoked by the above trend,

partisan attitudes in historical interpretation have become more frank and conspicuous. A considerable body of historical writing of this character has already appeared and is growing fast. But it looks rather like an uncompromising sectional or theologian literature than sober history.

But, perhaps, the most conspicuous trend which seems to be the loudest and to claim an ever growing number of converts, answering the fashion of the day, manifests itself in a fanatic allegiance to the new God of Marxism. An esteemed veteran has found in the Marxist theory of history a solution of the intriguing problem of the collapse of Hindu India against the Turkish invaders. It is affirmed that these invaders were far removed from true Islam and yet they are supposed to be the harbingers of the Islamic brand of Marxism. To this I will revert later.

There are others of the materialist school ranging from the most uncompromising to the more moderate ones who would seem to take a more rational view of history. In any event the new approach, one must confess, has done good by drawing particular attention to the essential role of the economic factor in history, which had gone almost by neglect.

THE DAY OF SPECIALISATION : While the growing love of specialisation was in evidence quite early, it has received a rather exaggerated importance during the last decade or so at the cost of the wider field and broader vision which is as much necessary for depth of comprehension as for balance of judgment. A close up view has, of course, many advantages to give. It opens new avenues of training in the proper handling of scientific tools of investigation, in the sifting of materials, selection and collection of data, canons of interpretation and in synthesis and presentation.

But the most precious fruit of depth and penetration is provocation of thought and of that imagination which alone can make history live. This, however, is not much in evidence yet. We are passing through the stage wherein, as ACTON put it, 'the historian now takes his meals in the kitchen'. The specialist has to winnow the 'dry as dust' heaps hoarded like the proverbial miser by the prosaic Archivist, including all manner of materials from state papers to district and village records as well as private muniments. Honest and sustained toil has brought ample rewards. Many obscure corners have been lighted up and the hazy and often wrong notions about men and things have been corrected and shown up in proper perspective.

THE PITFALLS : But the pitfalls that beset the path of research and specialisation, in the present context of our country in particular are many and our recent workers have often failed to escape them. Research

is often defined as an endeavour to know more and more of less and less. But the absorption with the less and less has tended in many cases to lose sight of the wider landscape and along with it of the fact that the 'little corner' of the specialist is part of an enormous complex of situations and circumstances both in time and space and cannot be correctly assessed in complete isolation. Regard for the essential historical relativity of all phenomena is found to be often lacking. To the same failing is to be traced the un-historical attempt to seek comparisons between institutions too far apart in time and space and all other essential respects. It is rarely appreciated that relativity is the seed of judgment and of historical insight and balance

Secondly there is the basic fact that in the last analysis history is a subjective art. While 'no favour, no frown' must be the historian's ideal, and one devoutly to be wished for, a completely colourless history is impossible to achieve, barring mere narration of known facts. But a good deal of recent research no less than comprehensive and synthetic writing has been unmistakably tendentious. Foregone points of view or purposes have been sought to be borne out or served by means of judicious selection and elimination of data. I have referred above to the various temptations leading to such results. It was perhaps MORLEY who said that 'history is cold while politics is hot'. But can history remain cold in the hands of hot men; or has it remained?

Moreover we are not free from the absolute power of the written word, mainly as regards characters and personalities of men and institutions, and movements. Rarely have we learnt to go behind the screen of an author's words to the man himself. Absence of this most important criterion, by which to measure the performance of every source, has proved disastrous. This should be clear to any one who has carefully scanned the numerous monographs and general history books produced during the last half century.

But this is by no means the end of the downward course in the field of historical reconstruction. What may be justly said to be the most woeful disaster that has happened to historical research and specialisation in the last two decades or so is the result of the speedy rise in the demonstrational as well as market value of specialisation to the discomfiture of the man who elected to cover a wider field, whose grasp of the subject as a whole is superior, and who is better equipped to impart the discipline he is supposed to belong to. Quality has been ruthlessly sacrificed at the altar of quantity which is a handy means of parading one's achievement by quoting the scores of doctorates which have poured out of the academic mill. The lure is too strong, with the consequence that all standards have been cast to the winds. The products are bound to be too poor. Sciolism which has often been the bane of general studies has cast its net even on the field of specialisation.

HISTORICAL STUDIES IN RAJASTHAN AND ADJOINING REGIONS : Among the several regions and centres where earnest activity in the sphere of historical research and reconstruction has been in evidence, Rajasthan and Gujarat may be taken up first. Several research institutes and centres have come into existence in recent times in these regions. Some of these have been liberally supported by government and have brought out critical editions of a good many historical works. Among these research bodies the most notable are : (1) The Rajasthan Prachya Vidya Pratishthan (RPVP) (Rajasthan Oriental Research Institute), Jodhpur, (2) The Sardul Rajasthani Research Institute (SRRI), Bikaner, (3) Vishwa Vidyapith, Udaipur, and (4) Chopasni Shodh Sansthan, Jodhpur. Practically the largest research centre in Gujarat region is the celebrated Oriental Institute, Baroda. Equally important and dynamic in its working is the Bharatiya Vidya Bhavan (BVB), Bombay.

In the field of history proper, the Rajasthan Institutes have mainly concentrated their efforts in searching for and collecting historical documents and in editing and publishing them. The RPVP has recently brought out (1962) an excellent and fully reliable edition of *Munhata Nainsi-ri-Khyat*¹, of which two parts have already been published and the third is expected to be out shortly. A full Hindi translation of the *Khyat*, subjoined on every page, has greatly enhanced its value.

A critical edition of *Kanhadade-Prabandh* (*KP*) which was described by TESSITORI as the most valuable treasure of old Gujarati and Old Western Rajasthani is another valuable publication of the RPVP (1958). *KP* is a historical poem which was written in 1455 A. C. (V. S. 1512) by Padmanabha, a Nagar Brahman of Visalnagri, at the instance of Akhairaj, a descendant of Kanhadade. A poem of unique historical value, *KP* gives a substantially accurate account of the glory won by Kanhadadeva Chauhan, son of Samant Singh of Jalor (Marwar) by his valiant defence of his kingdom against the repeated onslaughts of the forces of Ala-uddin Khalji, which he hurled back several times. Even more than this the value of *KP* lies in the fact that its language 'embodies a stage when Gujarati and Rajasthani were just beginning to evolve their distinctive characteristics from the common source—the *post-apabhramshi*'. It thus represents an important landmark in the linguistic evolution of Western India. Besides, *KP* affords a wealth of information on the social life of the period.

Another *Khyat* named *Bankidas ri Khyat* was also brought out in 1953. This *Khyat* is a random diary of all types of things and events which appealed to the author, Bankidas (1781 A. C. to 1833 A. C.), a

1. The *Khyats* are historical works which began to be written when Akbar restored peace in the country and encouraged the Rajputs to record the history of their kingdoms after the manner of his court historians.

court poet of Man Singh of Jodhpur. The editor has done well to classify into separate groups the homogeneous entries which are scattered in the original work without any logic or system. It mainly deals with the Rathod dynasty. Bankidas was a very bold and plainspoken man. In one of his poems he openly condemned the Rajput princes for surrendering to the British without fighting them, and exhorted both Hindus and Muslims to revive their manliness and bravery to win back their lost motherland from the British. In the same year was brought out *Koormvansh Prakash* (generally known as *Lava Rasa*), with a long introduction and profuse annotations. It is supposed to have been compiled by Charan Kaviya Gopal Dass, about 1869 A. C. Its text furnishes an interesting illustration of the style of the 19th century Rajasthani (with a liberal sprinkling of Persian words). It gives an account of the battles of the Kachhwahas and incidentally of the depredations and atrocities of Amir Khan, the Pindari leader. Another historical work entitled *Dyaldas ri Khyat* written by the court poet of the rulers of Bikaner in the 19th century has been edited and brought out by Dashrath SHARMA.

The Sardul R. R. Institute has brought out in 1960 an excellent edition of *Achaladas Khichi ri Vachanika*,¹ the historical importance of which was first emphasised by TESSITORI. This is a contemporary work by Gadan Sidadas Charan singing the praises of the desperate defence, by its chief Achaldas Khichi and his warriors, of the mighty fort of Gagraun (now in Kotah district of Rajasthan), when it was besieged by Hoshangshah of Malwa about 1428 A. C.

The other well-known *Vachanika* is that of Kavi Jagmal (alias Jagga) of the Khidya caste of Charans. It was written to extol the valorous fight and death of the poet's patron Rao Ratan Singh Rathod, founder of Ratlan Rajya, in the battle of Dharmat in 1558, and was named *Rathod Satat Maheshdasot ri Vachanika*. First edited by TESSITORI about 50 years ago, a new edition has been brought out by K. R. SHARMA (1960).

SOME RECENT WRITINGS : High quality research on pre-Turkish Medieval India and Rajasthan has not been enough. Only a few worthy monographs have appeared. Among these Dr. Dashrath SHARMA's *Early Chauhan Dynasties* (1959) occupies the foremost place and is a piece of exhaustive and painstaking research on the political, social, and cultural history of Rajasthan under Chauhans.

The BVB has brought out Dr. A. MAJUMDAR's history of the *Chalukyas of Gujarat* which also includes a survey of social and political institutions. Dr. Miss Roma NIVOGI's thesis (1959), *The History of the Gahadvala Dynasty*, is a scholarly work for which all available

1. *Vachanika* is a historical poem in which verse and rhyming prose are mixed,

sources have been tackled. It is a distinct improvement on R. S. TRIPATHI, who could not make use of such important sources as Bhatt Lakshmidhara's *Kṛtya-Kalpataru*. But one looks in vain for an adequate discussion of the causes of the collapse of Gahadvalas against Turkish invaders. This most intriguing of problems is dismissed briefly as usual by repeating the well-known complaint of the lack of unity among the Hindu chiefs. An excellent critical study of the Chandelas was brought out in Hindi by Sri Keshava C. MISRA (1954). This is about the best and most comprehensive work on that subject, but it is not free from being apologetic of the military reverses of the Chandelas against foreign invaders. Dr. Raghuvir SINGH has contributed two learned treatises—one on the history of Ratlam's first kingdom, *Ratlam ka Pratham Rajya* (1950), and the other entitled *Purva Adhunik Rajasthan*. In the first work the author has given a complete and fully documented account of Ratan Rathod's uncommon bravery and spirit of sacrifice exhibited in the battle of Dharmat near Ujjain (1658). Rattan Singh sacrificed his life fighting, but his exemplary conduct inspired the Charans Khiria Jagga and Kavi Kumbh Karan to enshrine his memory in two poems, the *Vachanika* of the former already referred to above, and *Ratan Raso* of the latter, written about 1675 A. C., not yet published. Neither of these was known to Sir J. SARKAR, and they have been for the first time utilised by Dr. SINGH. The other book *Purva Adhunik Rajasthan* is a collection of the first three Ojha lectures delivered under the auspices of the Sahitya Sansthan, Udaipur. The period covered is : Rajasthan under the Mughals; Rajasthan in the period of anarchy resulting from the decline of the Mughals; and Rajasthan under British hegemony. The treatment of the subject is marked not only by mastery of detail, but also by maturity of judgment and objectivity. It also throws considerable light on the social and economic condition of Rajasthan.

The Prachin Sahitya Shodh Sansthan, Udaipur, has also brought out four reports of the survey of Hindi manuscripts in Rajasthan. The Amer Shashtra Bhandar, Jaipur, has published, besides four exhaustive volumes of Catalogues of Manuscripts in their library, a *Prashasti Sangrah* which is a mine of information about the cultural and literary aspects of Rajasthan from about the 8th to 19th century. A very helpful section contains short biographical notices of no less than 98 Sanskrit and Hindi scholars, authors, and other celebrities, covering the same period. The Rajasthan Bharati, Bikaner, brought out (1957) a special number to do honour to the memory of Dr. L. P. TESSITORI (1881-1919), the greatest benefactor of Rajasthani literature in modern times. Mention must also be made of the K. M. Hindi Vidyapith, Agra, which, through its publications and its quarterly, *Bharatiya Sahitya*, has put forth a considerable amount of research work on historical and allied subjects.

The Non-Persian Sources Survey Scheme of the Delhi University has, in a few years of exhaustive survey, under the direction of the present writer, prepared a systematic, classified and descriptive catalogue of more than 200 manuscripts, selected from the various collections of Rajasthan, covering over 600 pages. This type of Scientific Catalogue with critical notes and full summaries of about a hundred documents included in it is the first of its kind. It affords a wealth of materials for the study of not only political but also cultural, social and economic history. Notice must also be taken of the various series of scholarly productions, such as the Gaekwad's Oriental Series and the Singhi Jaina Series (SJS), which have enriched historical literature by the publication of a number of critically edited documents with learned introductions and notes. Space forbids us to give even a bare list of these. We must be content with noticing only a few of them. One of the most scholarly works in the Singhi Jaina Series is *The Literary Circle of Mahāmātya Vastupāla and its Contribution to Sanskrit Literature*, an outstanding work of ripe scholarship and a storehouse of information on the life and works of that versatile merchant prince-scholar, statesman and minister, all in one. The learned author has also given an exhaustive account of the lives and works of all those who benefited from the munificence of Vastupala. Another important work in this Series is *Kumārapāla Carita* (1956) in which the learned author has collected the various works bearing on the life of King Kumarpal Chalukya, the famous king of Gujarat who ruled from 1142 to 1173. One other work which compels attention is the collection of papers entitled *Studies in Indian Literary History*, in three volumes, by P. K. GODE. Every one of the large number of essays included in these volumes is a model of critical and elaborate research. They throw light on many an obscure aspect of the whole period under review and several of them pertain to the Mughal and pre-Mughal periods, thus incidentally affording evidence of the great value and importance of non-Persian sources for the period covered by Muslim rule.

The Madras Government Oriental Manuscripts Library has also brought out several manuscripts with annotations and translations of some of them, bearing on this period. An anonymous work named *Nuskha-i-Shah Jahani* (1956) deals with the culinary art of the Mughals and contains over four hundred recipes of different kinds of dishes. *Safinat-ul-Najat*, edited with an introduction by R. A. FARUQI (1950), was compiled by Nawab Ghulam Ghaus Khan of Arcot in about 1850. It deals with the art of ship-building and sea-faring. Prof. VENKATARAMANAYYA has edited *Hydaru Charitra* (Telugu) with an introduction. Four more documents, three in Telugu and one in Malayalam, have been annotated and published. Two of these pertain to the art of warfare and war-weapons: *Khadgalakṣaṇa-Śiromaṇi* (Telugu), compiled by poet Venkama under the patronage of the Pudu-

kkotta King Raya Raghunath Tondaman (1769-1789), and edited and published (1950), describes 32 kinds of weapons, especially swords, and *Dhanurvedyāvilāsam* expounds the art of archery, under no less than 45 topics. This latter is an anonymous manuscript, but the internal evidence shows it to belong to the medieval age. The other two are *Ratnadīpikā* cum *Ratnaśāstra* (both in one) and *Vastulakṣaṇa Śilpa-viśaya* (Malayalam).

Mention must be made in respect of South Indian History of the two excellent volumes, entitled *The Early History of the Deccan* edited by the late Dr. G. YAZDANI, of which the latter half of Volume I and the whole of Volume II (OUP 1960) cover the medieval kingdoms. Herein is distilled the quintessence of all up-to-date researches on the history, culture and institutions of the region, from the Chalukyas to the Kakatiyas and Yadavas.

The Annamalai University Historical Series has contributed two scholarly works, *Medieval Kerala* and *The Economy of a South Indian Temple*. The first has broken new ground on the history of a region which has remained almost a *terra incognita*. The author has discussed the political and institutional history of Kerala from the 9th to the 18th century, its most notable contribution being the exposition of the rise and decline of feudalism in Kerala. The other is an equally rare work and the first to give a synoptic picture of the circumstances leading to the evolution of the temple as an institution of all-round services to society.

Prof. K. K. PILLAY has made an exhaustive study of the Suchindram Temple (1953) not only as a piece of art but as a socio-economic and cultural institution. A similarly elaborate study of the temple of Srirangam has been made by Dr. HARI RAO of Tirupati.

Turning to the Turko-Afghan period, mention must be made first of two rare and learned works in Urdu. The first of these comprises a critical edition of the text and translation with annotations, from the two original manuscripts preserved in the Cairo Library, of the well-known *Masalik al absar fi Mamalik al amsar* of Umri. This is an encyclopaedic work which the author, who never visited India, compiled from information gathered from travellers to the countries of Asia. ELLIOT and DOWSON (*History of India*) knew about its 20 volumes, but saw only a small part, and translated excerpts relating to India. The Aligarh translation of Otto SPIES and others (1943) is also incomplete. A more correct and fuller translation has been made by Dr. RIZVI in his *Tughlaq Kalin Bharat*, Part I, from the English of Otto SPIES and *Subaha ul asha*. The translation under reference has been done for the first time from the original, of which two sets, one in 43 volumes and the other in 22 volumes, are preserved in the Library at Al Qahira (Cairo). The other consists of excerpts from the travel diary of Maqdisi of Pales-

tine. It contains much fresh information on Sindh. A very recent work, *Tazkira-i-Amir Khani*, published by the Sindhi Adabi Board, Karachi, deals exhaustively with the lives of the political and intellectual families of Sindh. Agha M. HUSAIN's translation and commentary of Ibn Batuta's *Rehla* (relevant portion) is a most scholarly work and a monument of devotion and industry. The Gaekwad's Oriental Series has also published a complete translation of *Mirat-i-Ahmadi*.

The late Dr. N. B. Roy translated the *Mukhlzan-i-Afghani* of Niamatullah and collated it with the *Waqiat-i-Mushtaqi* and other sources of Afghan history. Dr. S. Moinul HAQ has published an Urdu translation of *Tazkirat-ul Waqiat* (Memoirs of Humayun) by Jauhar. All these are valuable contributions to the stock of the sources of medieval history. Equally useful are the editions of *Nuh Sipahr* and *Khazain ul Futuh* (*Tarikh-i-Alai*) by Dr. Wahid MIRZA. The *Insha-i-Mahru* and *Letters of Shah Wali Ullah*, the celebrated Muslim divine (18th century), have been published from Aligarh. The thoroughly parochial and sectarian philosophy of the Shah stands fully revealed in his epistles.

THE MARXIST APPROACH : I have referred above to a novel approach to the problem of the almost uninterrupted triumph of the Moslem invaders of India and the complete collapse of Hindu India against the Turkish invaders. Explanation for this has been sought to be given by the application of the Marxist theory of history to the whole problem. This thesis had long been the favourite theme of Prof. M. HABIB, but its most elaborate statement was contributed in the form of a 103-page introduction to a revised and enlarged reprint of Vol. II of ELLIOT and DOWSON's *History* brought out by the Aligarh University in 1950. The gravamen of the writer's thesis is built upon certain bold assumptions. The argument can be briefly stated thus : The *Manu-smṛiti* is the universally recognised code of Hindu law and sociology, which is built upon most invidious class distinctions. The actual practices of Hindu society in the 10th and 11th centuries, as we know from Al Beruni, were a true reflection of Manu's teachings. A small minority of the city-dwellers ruthlessly exploited the large majority of workers both socially and economically. In contradistinction to this, the Arabian Prophet was the first to propound the philosophy of a classless and egalitarian society; it is implied that in this respect at any rate, Muhammad had anticipated MARX by no less than 18 centuries. The Ghaznavid and other Turkish invaders brought to the down-trodden masses of India the message of deliverance and emancipation. At their clarion call the exploited Hindu masses rushed into the arms of these invader deliverers. But this first stage represented only the 'urban revolution', the 'rural revolution' was to follow a century later, the instrument thereof being that greatest of monarchs who over tread on

this earth, Allauddin Khalji. But curiously enough Allah manages to survive within the framework of this new Marxism, and is made a strange bed-fellow of MARX and ENGELS. Let the readers form their own judgment on the above thesis.

Marxism or historical determinism, however, is claiming of late a fast growing tribe of converts among Indian historians. Marxism is treated as a bed of Procrustes. The whole process of history must fit into the fixed dimensions of the bed. Inconvenient factors are either dropped out or beaten into shape to fit into the pre-determined matrix. Shri DANGE, Prof. KOSAMBI, Dr. HUSAINI, despite their diverse approaches and treatment, fall within the common pattern.¹ Data divided by whatever length of time or distance are lumped together to yield the desired picture. These devices are freely utilised to measure the achievements or failures of the Muslim period. But the post-Harsha age is sought to be painted on data mainly borrowed from ancient history.

A considerable body of partisan writings has also appeared which need hardly be noticed here. A counterblast to this is to be witnessed in the frank standpoint of the Bharatiya Vidya Bhavan Series (Vols. V and VI) of which the guiding genius affirms in his foreword to Vol. V that Hindu India ended with the Ghaznavid conquest and that, till the rise of the Hindu power in Maharashtra in the 18th century, India was to pass through a period of collective resistance. From the contents of the Volumes, however, it is not clear whether or not the General Editor and the contributors agree with the general thesis expounded by the Director in his lengthy foreword.

In the *Political Theory of the Delhi Sultanate* based on Zia Barani's *Fatawa-i-Jahandari*, Prof. M. HABIB and Dr. Afsar BEGAM have sought to vindicate Ala-uddin. In a long introduction and the appended life of Barani, Prof. HABIB has sought to analyse and interpret the thought of Barani. Shaikh A. RASHID published the texts of Amir Khusrau's *Miftah ul Futuh*, Firoz Thughlaq's *Futuh-i-Firoz Shahi*, Abdulla's *Tarikh-i-Daudi*, and a major portion of Barani's *Tarikh-i-Firozshahi*. The text of *Khairul Majalis* of Hamid Qalandar has been ably edited by Prof. NIZAMI. He has also written biographies of several Muslim saints and sufis. To these may be added Dr. Yusuf HUSAIN's *Glimpses of Medieval Indian Culture*. Some of these belong, of course, to the category of apologetic essays.

The Central Records Office (C R O), Hyderabad, has published a series of documents systematically arranged and edited and in some cases

¹ ENGELS' confession that he and MARX had been led to exaggerate the role of the economic factor, followed by LENIN's modifications and now those of KHRUSHCHEV are conveniently ignored. No notice is taken either of the bewildered MARX, at the sight of his divergent interpreters, crying out that he was not a Marxist.

also fully translated. *Selected Documents of Shah Jahan's Reign* and *Waqai of the Deccan* were compiled by Dr. Y. HUSAIN. A fine selection of Persian letters, akhbars, parwanas, etc., bearing on almost all aspects of administration has also been published. An exceedingly useful reference work on the *Chronology of the Deccan (1720-1890)* was published in 1954.

A great deal has been done in the direction of bringing out Marathi documents from several centres, mainly Poona. To these the Hyderabad CRO has added its quota by publishing *Poona Akhbars*, Vols. I and II, and *Sanpuri Bakhari*. Two volumes of the *Persian Records of Maratha History*, edited by Sir J. SARKAR, have been published by the Government of Bombay.

The Rajasthan Archives has also brought out a very useful descriptive list of farmans, manshurs and nishans addressed by the Mughal Emperors to the princes of Rajasthan, together with a translation into English of no less than 93 of them.

Particularly worthy of notice, however, is the erudite contribution to the stock of historical source material, namely, the second volume of the masterly *Studies in Indo-Muslim History* of the Late Prof. HODIWALA posthumously published by his son (1959)—a product of the ripest scholarship and lifelong study. The only other contribution to historical source material which can compare with HODIWALA's in critical acumen and objectivity, but absolutely incomparable in volume, comprises the Hindi translation of the original Persian chronicles, in many cases in full and in others confined to extensive excerpts, by Dr. S. A. A. RIZVI. Dr. RIZVI has published eight big volumes covering the whole period down to Humayun's reign, and has also added critical estimate of the authors whose works he has translated. As if this was not enough Dr. RIZVI has also given us a complete Hindi translation of the *Muqaddima* of Ibn-i-Khaldun. As a monument of sheer industry Dr. RIZVI can easily be called the despair of most workers in the field. Dr. RIZVI's theses on *Abul Fazl* and *Muslim Revivalist Movements in Northern India in 16th and 17th Centuries* are also very substantial and learned contributions to historical literature.

Reference may be made here also to the revised editions of volumes II and III of *Ain-i-Akbari* (JARRET's Tr.) by Sir. J. SARKAR which would, however, need to be thoroughly corrected and revised.

TRAVELLERS : There is vast scope for critical studies of the numerous visitors, pilgrims, and travellers to India, but, excepting a few good studies, nothing commensurate with the magnitude of the subject has been done. Three works of outstanding worth must needs be noticed : Dr. SEN's edition of the *Indian Travels of Thevenot and Gamelli Careri* (1949) edited with a long introduction and critical annotations; *Bharat-Rus* comprising accounts of Nikitin and other Russian travellers to

India by a lady under the nom-de-plume of P. M. KEMP (1958); and the thesis of Harihar DAS prepared from the records of the Embassy of Sir Wm. Norris to Aurangzeb, and posthumously edited by S. C. SARKAR. Mention must be made in the same category of *Jesuit Letters and Indian History* by J. CORREA-AFONSO, Bombay (1955) with an evaluation thereof as a source of Indian historiography.

Regional and dynastic history has provoked a growing interest with the increasing realisation of the importance of intensive studies. The second volume of the *History of Bengal* edited by Sir J. SARKAR appeared in 1948, and Dr. T. ROYCHOUDHURI's *Bengal under Akbar and Jahangir* and Prof. SHERWANI's *History of Bahmanis* in 1953. COMMISSARIAT lived to see the second volume of his monumental *History of Gujarat* published. Two scholarly histories of the Hoyasalas, one by W. COELHO (Bombay 1950) and the other by J. D. M. DERRETT (Oxford, 1957) have been added to regional historical literature as also Dr. MAHTAB's Lucknow University lectures on the *History of Orissa* (1953). Mention may be made also of *History of Kashmir* by G. M. D. SUFI (1948), *Kashmir under the Sultans* by M. HASAN (1959), *Gajapati Kings of Orissa* by P. K. MUKERJEE and the *Rise of Muslim Power in Gujarat* by Dr. S. C. MISRA (1963), and Dr. K. C. LAL's *Twilight of the Sultanate*.

From Pakistan have come a few very useful and scholarly works. *A Social History of the Muslims in Bengal down to 1538* hails from Dacca. The Sindhi Adabi Board has brought out an Urdu translation of *Tarikh-i-Masoomi*, and critically edited texts of *Beglarnama* and *Tarikh-i-Takiri* and *Mazhar-i-Shahjahani*, an excellent contemporary source for the revenue and provincial administration of Sindh under Shah Jahan.

It is refreshing to note that some, though very few, serious and promising attempts have been made by rising scholars to bring to bear a fresh approach on institutional and social aspects by discarding the beaten track of political history. Foremost among these is a study of the *Agrarian System of Mughal India*, by Dr. IRFAN HABIB. Admittedly written from a Marxist point of view, Dr. IRFAN's book is a model of thoroughness, judicious selection of the plentiful data at his command and clarity of comprehension. Dr. S. CHANDRA in his *Parties and Politics at the Mughal Court (1707-1740)* has covered, from a different angle, ground already traversed so thoroughly by IRVINE from a different angle. Mr. U. N. DAY has produced the first objective study of the *Administrative System of the Delhi Sultanate*. V. T. GUNE's *Judicial System of the Marathas* (1953) in which the learned author has covered the whole ground from the 14th century to the beginning of the 19th is a most exhaustive and scholarly piece of research. The present writer brought out a collection of studies (1951) entitled *Studies in Medieval Indian History* which was very well received. Mr. B. R. GROVER has

laid the students of medieval institutions under a debt by publishing a number of very critical studies on the land systems and tenures of Mughal India. His papers have elucidated many a complex and knotty problems of that most controversial of topics. Prof. S. H. ASKARI's numerous papers on the Sufis and Sufist literature mainly of Bihar deserve due acknowledgement. Bikramajit HASRAT's *Dara Shikoh* (1953) is a scholarly and most readable biography of prince Dara Shikoh, the man of faith, the mystic and philosopher.

SANSKRIT SOURCES : Dr. J. B. CHOUDHURY has drawn attention to a subject almost completely neglected hitherto, by publishing his two books, *Contributions of Muslims to Sanskrit Learning* and *Muslim Patronage to Sanskrit Learning* (1954).

The hitherto almost neglected science of diplomatic is beginning to receive due attention of late. Two scholarly works, *Historians of India, Pakistan and Ceylon* edited by Prof. C. H. PHILIPS and *Historians of Medieval India* by Dr. P. HARDY, have essayed to evaluate historiographers and their writings as sources of history. The first-named work has evidently a much wider scope. In it an important section is devoted to the historiography of the Muslim period. P. HARDY's is an admirable and thought-provoking essay in analysing the situations and conditions which shaped the outlook as well as the consequent styles of the Persian Chronicles.

Reference must be made, in conclusion, to some specialised studies, such as Mr. RANDHAWA'S *Kangra Valley Painting* (1954), SINHA'S *Geet Govind in Basholi School of Indian Painting* (1959), *Rajasthani Chitra Kala* by R. VIJAYAVARGIYA (Hindi), and *Kishangarh Painting*, Lalit Kala Academy (1959). *The Costumes and Textiles of India* and *Indian Jewellery, Ornaments and Decorative Designs* are admirable volumes. These two have broken new ground and are thus doubly welcome, although much remains still to be done in kindred spheres. A fine study of the *Mint Towns of the Mughal Emperors of India* by C. R. SINGHAL appeared in 1955. A fresh line was struck by Sidney TOY who brought out (1955) a detailed study of military architecture, entitled *The Strongholds of India*.

PHILOSOPHY AND RELIGION

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Among the systems of classical Indian philosophy Pūrva-Mīmāṃsā continues to be studied particularly by traditional type of scholars and by those interested in semantic studies. One of the laudable projects which was started some time back and on which work has been going on is the *Dharmakośa* from Prājñapāṭhaśālā, Wai. In 1948, the same institution published the *Mīmāṃsādarśana* of Swami KEVALANANDA. In this work, Swamiji has examined and determined, on the basis of as many as twenty-seven Mīmāṃsā texts, the readings of the *sūtras* of Jaimini and the names of the *adhikaraṇas* in this *darśana*. The voluminous *Mīmāṃsākośa*, also compiled by Swami KEVALANANDA, is being published in several volumes by the same institution of Wai. This *Kośa*, of which six volumes have so far appeared, is a veritable thesaurus of the Pūrva-Mīmāṃsā Śāstra. In his work entitled *Mīmāṃsā*, THADANI gives a free translation of Jaimini's *Mīmāṃsāsūtras* without relying on any traditional *bhāṣya* or *vṛtti*. Śabara cites in his *bhāṣya* on the *sūtras* of Jaimini over 2,000 passages from ancient literature, both Vedic and post-Vedic, and these are studied in his thesis, *Citations in the Śabara Bhāṣya*, by GARGE. In the first volume of his *Mīmāṃsā*, the *Vākya-śāstra of Ancient India*, DEVASTHALI sets forth the Mīmāṃsā views on language, word and sentence; the second volume deals briefly with Mīmāṃsā texts and tenets. The theory of knowledge of Kumārila *vis-a-vis* that of other schools has received full treatment in G. P. BHATTA's *Epistemology of the Bhāṭṭa School of Pūrva-Mīmāṃsā*. Madanlal SHARMA makes a critical survey of Mīmāṃsā-Darśana in Hindi. The Sanskrit Department of the Madras University had made important contributions to Mīmāṃsā in the past by bringing out Prābhākara texts like *Bṛhatī*, *Prakaranapañcikā*, and *Nayaviveka*. This work has been continued by the publication of the further portions of the *Bṛhatī* with Śalikanātha's *Pañcikā*. In the Bhāṭṭa school, the Department has completed the publication of the widely studied *Bhāṭṭadīpikā* with *Samhubhaṭṭya*. The Trivandrum Sanskrit Series, which had brought many Mīmāṃsā works in the past, has published in recent years the *Jaiminiyasūtrārthasaṅgraha* of Ṛṣiputra Parameśvara, the *Nītitattvavirbhāva* of Cidānanda, and the smaller texts *Gurusammatapadārthāḥ* and *Kaumārīlamatopanyāsa*. From the Banaras Hindu University has appeared the important Prābhākara work, the *Prakaranapañcikā* of Śalikanātha with the commentary *Nyāyasiddhi*.

In Vedānta, reference has been made elsewhere to the recent work on the *Upaniṣads* and their philosophy. As if to counterbalance Vidhusekhara BHATTACHARYA's interpretation of the *Gauḍapāda-Kārikās* which emphasises the Buddhistic tendencies in that work, KARMAKAR in his edition of the *Kārikās* and T. M. P. Mahadevan in his *Gauḍapāda, A Study in Early Advaita* have maintained that Gauḍapāda is a traditional vedāntist and that his philosophy is different from that of Buddhism. In his *Vedānta Explained*, DATE presents an expository treatment of Śaṅkara's commentary on the *Brahmasūtras*. V. M. APTE has produced a new English translation of Śaṅkara's *bhāṣya* on the *Brahmasūtras*, while P. M. MODI attempts, in two sumptuous volumes, a *Critique of the Brahmasūtra* with special reference to Śaṅkara's commentary, and, in another large volume, a new study of the *Gītā*. *Methodology of the Major Bhāṣyas on the Brahmasūtra* by CHANDRATRE opens a new line of research on the *Brahmasūtra*. RADHAKRISHNAN's editions, with translations and expositions, of the *Vedāntasūtras* and the *Bhagavadgītā* are on the same pattern as his work on the *Principal Upaniṣads*. Making a fresh approach to Hinduism and the *Bhagavadgītā*, DANDEKAR suggests that the *Bhagavadgītā* might as well be regarded as the first authoritative basic text of Hinduism. The *Concept of Mukti in Advaita Vedānta* has been elucidated by A. G. Krishna WARRIER (Madras University).

In post-Śaṅkara Vedānta, the *Sambandha-Vārttika* of Sureśvara, edited by MAHADEVAN, forming the introductory part of the *Vārttika* on the *Bṛhadāraṇyakopaniṣadbhāṣya* and dealing with the relationship between the *Karmakāṇḍa* and the *Jñānakāṇḍa*, gives the text with translation and exegetical notes, using the commentaries. The *Vedānta-Kaumudī* of Rāmādvaya (first half of the 14th century), edited by SUBRAHMANYA SASTRI, is a *Prakaraṇa* of a polemical character, adhering somewhat to the *Vivaraṇa*-school and controverting all the other systems. A good number of important Advaita texts have been edited from the South. In the series of editions issued by the Madras Government Oriental Library, we have, in the line of sub-commentaries in the *Bhāmātī* school, the *Ābhoga* on the *Kalpataru*; then Maṇḍana's *Brahmasiddhi* with two hitherto unpublished commentaries; the polemical *Nyāyaratnadīpāvalī* of Ānandānubhava with Ānandagiri's commentary; the famous Annambhaṭṭa's *Mitākṣarā* on the *Brahmasūtras*, and Vyāsācala's *Śaṅkaravijaya*. The *Vedāntatattvaviveka* of Narasimhāśrama with the commentaries of the author and Agnihotrayajvan is an important publication of the Oriental Institute of the Mysore University. In the *Brahmavidyā* of the Advaita Sabhā, Kumbhakonam, and the *Annals of Oriental Research*, Madras University, several short advaitic texts have been issued. Minor texts brought out by the Adyar Library include *Mānamālā* of Acyutakṛṣṇānanda and some of the minor

works of Upaniṣadbrahmendrayogin. MM. ANANTAKRISHNA SASTRI wrote two independent polemical works, the *Śatabhāṣaṇī*, a reply to the *Śatadūṣaṇī*, and the *Advaitatattvasudhā*. Maharaja PARIKSHIT of Cochin and SUBRAHMANYA SASTRI brought out the *Brahmānandīya Bhāvaprakāśa*. Among expositions in English of Advaita, as also of Vedānta in general as found in related texts, mention may be made of the Maharaja of Mysore's exposition of Dattātreyā's two *Gītā*-texts, ATMANANDA'S *Śaṅkara's Teachings in his own words* (Book University), P. N. SRINIVASACHARYA'S *A Synthetic View of Vedānta* (Adyar), T. G. MAINKAR'S *Yogavāsiṣṭha Rāmāyaṇa-A Study*, and V. P. UPADHYAYA'S *Lights on Vedānta* (1959). In the Adyar reprint of *Thirty-two Brahma-vidyās* by Narayanaswami IYER, V. RAGHAVAN has given a detailed and connected account of the concept and place of the Vidyās in the *Upaniṣads*.

Among the recent publications on Viśiṣṭādvaita may be mentioned the new edition of the *Śrībhāṣya* with English translation and notes by KARMARKAR, the *Philosophy of Viśiṣṭādvaita* by P. N. SRINIVASACHARI, the *Philosophy of Rāmānuja* by K. D. BHARADVAJ (Delhi), and the *Viśiṣṭādvaitakośa* compiled by TATACHARYA and VARADACHARI. The Madras Government Oriental Manuscripts Library has brought out editions of the *Śrībhāṣyaparakāśikā* of Śrīnivāsācārya, the *Tattvasāra* of Vātsya Varada with a commentary, and the *Nayadyumani* of Meghaṇḍārī Sūri. An edition with English translation of Rāmānuja's *Vedāntasāra* by V. KRISHNAMACHARIAR and M. B. NARASIMHYANGAR was published by the Adyar Library, and an English rendering by Swami ADI-DEVANANDA of the *Yatīndramatadīpikā* by the Ramakrishna Math, Madras. Parts of the English translation of the *Śrībhāṣya* and *Lectures on Gītā* (*Hindu Philosophy of Conduct*), both by late M. RANGACHARYA, were brought out by the Educational Publishing Co., Madras-6. Prof. M. R. RAJAGOPALA IYENGAR has published an English version of Vedānta Deśika's *Rahasyatrayasāra* (Madras), and Dr. Satyavrata SINGH of Lucknow University has written a monograph on Vedānta-Deśika (Chowkhamba). An *Introduction to Vedārthasaṅgraha* of Rāmānuja appeared from Mangalore. Some increase of interest in Vaiṣṇava Āgama literature and research has also been in evidence; several projects have been floated to edit Vaikhāṇasa and Pāñcarātra texts, and a few of these have been brought out recently, such as *Kāśyapa* (Tirupati), *Pārameśvara* (Srirangam), and *Laṣmītantra* (Adyar). On the historical side, K. G. GOVSAMI has produced a *Study of Vaiṣṇavism* from the advent of the Śūngas to the advent of the Guptas in the light of epigraphy, archaeology, etc. (Calcutta, 1956). In his two-volume *History of the Dvaita School of Vedānta and its Literature* B. N. K. SHARMA gives a comprehensive account of the Dvaita School of Vedānta and its literature from the earliest beginnings up to our own time. In another

book (Book University), SHARMA has succinctly dealt with the philosophy of Śrī Madhvācārya under classified topical headings. K. NARAIN's *Outline of Mādhva Philosophy* (Allahabad) is an addition to the scanty literature on Dvaita. In his *Madhva and Brahmatarka*, C. R. KRISHNA RAO presents a collection of all the citations made by Ānandatīrtha from the lost text called *Brahmatarka*. Raghūttama Yati's *Tattvapraṇāśikāvyaṅgyā* and the *Sūtrārthāṃṛtalaharī* are two Dvaita texts published by the Government Oriental Library, Madras. BHATTACHARYA, in his *Philosophy of the Śrīmad Bhāgavata* (two volumes), has attempted a detailed exposition of the metaphysics and the religion of the *Bhāgavata*, on the basis of Śrīdhara's interpretation. In Śivādvaīta, new edition of *Brahmasūtrabhāṣya* of Śrīkaṇṭha, with a condensed version of Appayya Dikṣita's *Śivārkanāṇḍīpikā*, has been brought out from Tenali (Andhra); and an English translation of the *Śrīkaṇṭhabhāṣya* by Roma CHAUDHURY has also appeared. T. G. SIDDHAPPARADHYA'S *Śaktiviśiṣṭādvaitadarśana* is a resume in English and Sanskrit of the Vīraśaiva School. The *Sārasaṅgraha*, ascribed to Rūpa, edited by Krishnagopal GOSWAMI, is a contribution to the Caitanya School. The *Rāsapañcādhyāyī* of the *Bhāgavata* has received a revealing textual study from R. V. JOSHI who has also published, in French, a thesis on the ritual of Kṛṣṇa-devotion (Pondicherry). The *Rādhāvallabha Sampradāya: Siddhānta and Sāhitya* by Vijayendra SNATAK is a welcome addition to the studies of minor schools of Vaiṣṇava Bhakti.

To the scanty literature on Vaiśeṣika, there have been recently some useful additions. The Mithila Institute, Darbhanga, published (1957) the *Vaiśeṣikadarśana* edited by A. L. THAKUR with an anonymous commentary of the 12th-13th century. Fragments of a commentary on the *Vaiśeṣika Sūtra* belonging to the time of Ballālasena (12th century) are found but not yet published. More recently we have had an edition of the *Vaiśeṣika-Sūtras* with the commentary of Candrānanda, probably the oldest available one, prepared by Muni Śrī JAMBUVIJAYA. The editor has appended to this work the Vaiśeṣika section from the hitherto unpublished *Sarvasiddhāntapraveśikā*, relevant fragments from Mallavādi's *Nayacakra* with Śimhasūri's commentary, Sanskrit version of the relevant passages from Dinnāga's *Pramāṇasamuccaya* and Jinendrabuddhi's *ṭīkā*, and a portion from Rājaśekhara's *Śaḍḍarśanasamuccaya*. He has also given the Tibetan text of the passages from the *Pramāṇasamuccaya* in both versions. Śivāditya's *Saptapadārthī*, edited by J. S. JETLY with the commentary by Jinavardhana Suri, is published by the Bharatiya Samskriti Vidya Mandira of Ahmedabad. Critical editions of two other texts relating to this system which have been recently published in the Rājasthāna Purāṇa Granthamālā must also be mentioned here: the *Pramāṇamañjarī* of Sarvadevācārya and the *Tarkasaṅgraha* with a new Phakkikā by the Jaina monk

Īsamākalyāṇa. Among the earlier Nyāya works, the *Nyāyasāra* of Bhāsarvajña is very important for its unique views on some topics; of this work, we have an edition with two hitherto unpublished commentaries in the Madras Government Oriental Library Series. A summary of the *Tattvacintāmaṇi* is available in the *Maṇikaṇa* edited for the Adyar Library by E. R. KRISHNA SARMA. Maharaja PARIKSHIT of Cochin wrote a gloss *Subodhinī* on the *Siddhāntamuktāvalī* and its commentaries, and SUBRAHMANYA SASTRI, a *Vivaraṇa* on the *Lakārārtha-vicāra* of the Vyutpattivāda (Annamalai University). The Sanskrit University, Banaras, brought out the *Padavākyaratnākara* of Gokulanātha with Yadukirti's commentary. The *Jñānalakṣaṇāvicārarahasya* of Harirāma Tarkavāgīśa, edited by Gopikamohan BHATTACHARYA with Anantakumāra Bhaṭṭācārya's commentary *Vimarśinī*, is a work on Navya-Nyāya. Among the studies pertaining to Nyāya-Vaiśeṣika may be mentioned *Studies in Nyāya-Vaiśeṣika Metaphysics* by S. BHADURI, *Studies in Nyāya-Vaiśeṣika Theism* by Gopikamohan BHATTACHARYA, and *Inductive Reasoning — Study of Tarka and its Role in Indian Logic* by Sitansusekhar BAGCHI (Calcutta 1953). Dinesh Chandra BHATTACHARYA has produced a useful account of the *History of Navya Nyāya in Mithilā* (Banaras).

Some noteworthy work has been done in recent years in Kashmir Śaivism. With the publication of the third volume of the *Bhāskarī*, K. C. PANDEY completes his plan of bringing to light the gloss of Bhāskara-kaṇṭha on the *Vimarśinī* of Abhinavagupta on the *Īśvarapratyabhijñā-Kārikās* of Utpaladeva, with a translation and exposition. RAGHAVAN has discovered and edited, with an introduction and critical notes, the *Paryanta-Pañcāśikā* of Abhinavagupta which presents the essential tenets of the Pratyabhijñā in fifty-two verses. The *Vijñāna-Bhairava*, edited by L. SILBURN and published by the French Institute of Indology at Pondicherry, is a Śaiva Tantric text; the editor has added an account of the metaphysics and yoga of the Kashmir Trika school. The central problems of epistemology as treated by Śaiva-Siddhānta form the subject-matter of POONIAH's *Śaiva-Siddhānta Theory of Knowledge* wherein he has discussed these problems with special reference to the *Śivajñānabhāṣya*. A noteworthy thesis in Śaiva-Siddhānta is V. A. DEVASENAPATI's exposition of *Śaiva Siddhānta* as found in *Śivajñāna-siddhi* and its six commentaries (Madras University). The project of publication and elucidation of the Śaiva Āgama texts has been undertaken by the French Institute of Indology. In 1961, the Institute published the first volume of the *Rauravāgama* edited by N. R. BHATT. More recently the same scholar has edited also the unpublished portion of *Mrgendra* with Nārāyaṇakaṇṭha's commentary. On the history of Śaiva cults, V. S. PATHAK brings together a lot of epigraphical data from North India (700-1200 A. D.).

The stagnation in Sāṃkhya-studies has been relieved by the publication of the *Yuktidīpikā* on the *Kārikās*; studies initiated by the profuse citations here have enlivened early Sāṃkhya as well as other systems. However, this edition of the *Yuktidīpikā* being corrupt, based as it was on a unique manuscript, RAGHAVAN published a series of studies proposing emendations and reconstructions of numerous passages in the text. He spotlighted also the personality of an ancient Sāṃkhya free-lancer Mādhava, designated *Sāṃkhya-nāśaka*. The editor of the *Yuktidīpikā*, P. B. CHAKRAVARTI, has written also a companion-study on the *Origin and Development of the Sāṃkhya System of Thought* (Calcutta 1951) and UDAYA VIRA SASTRI has produced in Hindi three books on the history and thought of Sāṃkhya. V. M. BEDEKAR wrote some important studies on early Sāṃkhya texts and authorities. In the allied system of Yoga, there have been many popular and attractive works; on the side of academic work, mention may be made of the publication of the *Yoga-Sūtras* with the commentary of Śaṃkara published for the first time by the Government Oriental Library, Madras.

The Tantras and Śākta school have also received attention, and we have studies like the *Śākta Pīthas* by D. C. SIRCAR, *Tantras, their Philosophy and Occult Secrets* by D. N. BOSE and H. HALDAR, and the *Tantras-Studies in their Religion and Literature* by Chintaharan CHAKRAVARTI which have dealt with all aspects of this school.

Recent years have witnessed a striking revival of interest in Buddhism throughout the civilised world. In 1956, the 2500th Buddha-Jayanti was celebrated with great *eclat* in India as also elsewhere. The event gave a fresh impetus to Buddhistic studies and research in India. Special departments of Pali and Buddhistic Studies were started (as in Delhi University) and revised courses in the subject were introduced (as in Banaras Hindu University). A project was undertaken, under the patronage of Governments of India and Bihar, to publish critical Devanāgarī editions of Buddhist texts in Pali and Sanskrit. The editing of the Pali scriptures (in about 40 volumes) was entrusted to the Nava-Nālanda Pali Institute while the Sanskrit texts (in about 25 volumes) were to be published under the auspices of the Mithilā Sanskrit Institute at Darbhanga. Considerable progress has been made in these schemes of editing; most of the Pali texts have been edited by the Nālanda scholars and seventeen Sanskrit texts edited by P. L. VAIDYA have been published so far.

The third research institute in Bihar, namely, the K. P. Jayaswal Institute at Patna, has also made remarkable contributions to Buddhistic studies. Manuscripts of many Sanskrit Buddhistic texts have become available from Tibet, mainly through the efforts of Rahula SANKRITYAYANA. Some of the texts in these manuscripts have become

known only through their Tibetan translations or transcriptions. This exceedingly rich material is being critically studied by scholars and a number of works on Buddhist logic and philosophy, such as the *Pramāṇavārttika* of Dharmakīrti, the commentary on it by Prajñākaragupta, the *Dharmottarapradīpa* of Durveka, and the *Abhidharmakośabhāṣya* of Vasubandhu, are in a sense being now retrieved by India. The Jayaswal Institute published in 1953 the first volume of the *Pramāṇavārttikabhāṣya* in its Tibetan Sanskrit Works Series. In 1957, it published the *Ratnakīrtinibandhāvali* edited by A. L. THAKUR. Three works of the Buddhist logician Ratnakīrti, the *Apohasiddhi* and two parts of the *Kṣaṇabhaṅgasiddhi*, were published in Bibliotheca Indica (1910) and now seven more of his tracts have been critically edited by THAKUR. Ratnakīrti closely follows his teacher Jñānaśrīmitra whose works also are being published by the Jayaswal Institute. One important feature of Ratnakīrti's works is that the author frequently quotes from Brahmanical authors on logic etc. like Trilocana, Śaṅkara the Naiyāyika, Bhāsarvajña, Vittoka, Narasiṃha, and Sucaritamīśra. There are also numerous quotations from Kumārila's lost *Brhaddīkā*. These Buddhistic texts have indeed widened the horizon of Nyāya-studies. The *Abhidharmapradīpa with Vibhāṣāprabhāvṛtti*, critically edited with notes and introduction by P. S. JAINI and published by the Jayaswal Institute (1959), belongs to the school of Vasubandhu's rival Saṃghabhadra.

Buddhistic monastic life is depicted in works like the *Śrāmaṇera-tīkā*, the *Bhikṣuprakīrṇaka*, and the *Bhikṣuṇīprakīrṇaka* published by the same Institute. Mention should also be made of the accounts of contemporary India by Tibetan pilgrims to India. The Jayaswal Institute has published the English translation of one such work, namely, that by Dharmasvāmin, who visited India between 1234 and 1236 A. D.

The Department of Chinese Buddhistic Studies in Visva-Bharati University is continuing its good work. A few years ago, it published the *Arthapadasūtra* edited by BAPAT, the *Karatalaratna* edited by N. AIYASAMI SASTRI, and the *Abhidharmāmṛta* of Ghoṣaka edited by ŚANTI BHIKSU. The volumes of the Gilgit Manuscripts, which have been published in recent years, contain the *Vinayavastu Samādhikāja-sūtra* of the Sarvāstivādin. The University of Calcutta has undertaken the edition of the *Yogācārabhūmiśāstra*, while the Asiatic Society of Bengal is publishing the *Saddharmapuṇḍarīka*. The Sanskrit College, Calcutta, has brought out already the first volume of a new edition of the *Mahāvastu* by R. G. BASAK.

Pandit SUKHALAL has edited, for the Gaekwad's Oriental Series (1949), the *Hetubindutīkā* which is a commentary by Arcāṭa on Dharmakīrti's famous work. MALVANIYA has edited the *Svārthānumānapariccheda* of Dharmakīrti from a manuscript in Pattan. The publication of

NARENDRA DEVA's Hindi translation of POUSSIN's work on the *Abhidharmakośabhāṣya* is proceeding at Allahabad. The Bhandarkar Oriental Research Institute has published Devanāgarī editions of the *Pātimokkha*, the *Dhammasaṅgaṇī*, the *Aṭṭhasālinī*, and the *Cariyāpitaka*. RADHA-KRISHNAN's edition of the *Dhammapada* is planned on the same lines as his edition of the *Bhagavadgītā*. The *Bauddhāgamārthasaṅgraha*, edited by P. L. VAIDYA to mark the 2500th Buddha-Jayanti, is a useful compilation of representative and topically arranged passages from Buddhist canonical texts in Sanskrit and Pali, and constitutes an excellent source-book for the life and teachings of the Buddha.

Some other notable works relating to Buddhism have appeared in recent years. *2500 Years of Buddhism*, edited by P. V. BAPAT in collaboration with several scholars and published by Government of India, gives a survey of Buddhism in its various aspects. *Buddhism in Uttara Pradesh* (published by the Uttar Pradesh Government) and *Buddhism in Kashmir* (published by GANJAR brothers) treat of the history and achievements of Buddhism in the respective regions. In his studies on the *Origins of Buddhism*, G. C. PANDE has drawn attention to the pre-Aryan non-Vedic elements in Buddhism. Sukumar DUTT has re-examined, in his *Buddhism and Five After-Centuries*, the questions regarding the historicity of Gautama Buddha and the early evolution of Buddhism leading to Mahāyānism. T. R. V. MURTI's *Central Philosophy of Buddhism* has been deservedly recognised as a standard work on the *Sūnyavāda* of Nāgārjuna. The author sees in Nāgārjuna's system of dialectical criticism a pivotal revolution in Buddhist thought with a role similar to that of Kant's critical philosophy in Western thought. At the University of Delhi, V. V. GOKHALE is working on the *Mādhyamaka-hṛdaya* of Bhavya. In an interesting paper published recently, GOKHALE suggests that, in his *Mādhyamaka-hṛdaya* and his own commentary on it called *Tarkajvālā*, Bhavya has attempted perhaps the first history of Indian philosophy. GOKHALE has drawn attention to the eighth chapter of this work where Bhavya deals with the pre-Śaṅkara Vedānta as known to him in the 6th century. In his *Dialectic in Buddhism and Vedānta*, Chandradhar SHARMA puts forth the view that Mahāyāna Buddhism and Advaita Vedānta are not two opposed systems of thought but only different stages in the development of the same thought. *An Introduction to Tantric Buddhism* by S. B. DASGUTA deals with various schools of Buddhist Tantrism and their theological position. *The Decline of Buddhism in India* is an abridged English version of R. C. MITRA's doctoral thesis (Paris) and shows how Mahāyāna Buddhism was gradually absorbed into Hinduism.

The doctrine of Karma in Jainism is treated in great detail in the ancient *Śaṭkhaṇḍāgama-sūtra* and *Kaśāyaprabhṛta-sūtra*; the three voluminous commentaries on the *sūtras*, namely, the *Dhavalā*, the *Jaya-*

dhavalā, and the *Mahābandha*, have further elaborated that doctrine. The critical edition of these three last mentioned texts of the 9th-10th centuries, started a few years ago, have made good progress; the *Dhavalā* and the *Mahābandha* have been completed, and the *Jayadhavalā* is advancing. Lately, another work, called *Pañcasaṅgraha*, a collection of treatises on the Karma doctrine, has been published, with Sanskrit and Prakrit commentaries, by the Bhāratiya Jñāna Pīṭha.

The *Tiloyapaṇṇatti*, edited by JAIN and UPADHYE, is an important work on Jaina dogmatics. UPADHYE has also critically edited, with the Sanskrit commentary of Śubhacandra, another dogmatical text of the Digambara Jainas, namely, the *Kārttikeyānuprekṣā* of Svāmikumāra. The *Āptaparīkṣā* of Vidyānanda, newly edited by Pandit Darbarilal JAIN, examines in particular the Vaiśeṣika, Sāṃkhya, Buddhist, Mīmāṃsā, and Vedānta doctrines. A second edition of Yogīndu's *Paramātmaprakāśa* (an Apabhraṃśa text on Jaina mysticism), with Brahmadeva's Sanskrit commentary, and of *Yogasāra* with a Sanskrit *Chāyā*, prepared by UPADHYE, was published in 1960. UPADHYE refers in his introduction to RAGHAVAN's observation that, most probably, Yogīndu is cited in Udayana's *Ātmatattvavivēka*. The *Jambudīva-Paṇṇatti-Saṅgaho* of Padmanandin, edited by UPADHYE and JAIN, is a notable text on Jaina cosmography in 2499 Prakrit gāthās. CHAKRAVARTI (Madras), who formerly edited the *Samayasāra*, a text on the Jaina doctrine of soul, has recently published an exhaustive commentary, from the Jaina point of view, on the Tamil classic *Kuraḷ*. The *Niṣṭha-Sūtra-bhāṣya*, published from Agra in four volumes, is a unique Prakrit treatise on Jaina monastic life, while the *Vasunandīśrāvakaśāra*, published by the Bhāratiya Jñāna Pīṭha, treats of the duties of laymen.

The study of Jaina works is as important as that of Buddhist works for a full understanding of Nyāya. In recent times, Pandit MAHENDRAKUMAR has published several important works on Jaina Nyāya, the two latest being the *Nyāya-Viniścaya* and the *Siddhi-Viniścaya*. The Bhāratiya Jñāna Pīṭha, Banaras, which has published these works, has also brought out other important Jaina Nyāya texts of Akalaṅka and others. MAHENDRAKUMAR has written a thesis on the *Siddhi-Viniścaya-Tikā*. Among other works on Jaina Nyāya, of which good editions have been made available in recent years, may be mentioned the *Rājavārttika* of Akalaṅka and *Dvādaśāranayacakra* of Mallavādin. Two editions of the latter work have been made available, one by Muni CATURVIJAYAJI and L. B. GANDHI and the other by Acharya VIJAYALABDHISŪRI, both with Simhasūri's commentary *Nyāyāgamānu-sārīnī*. Mallavādin is a brilliant expounder of the doctrines of *Nayas*, and Simhasūri's commentary contains an abundance of important information on other philosophical systems of older times. A reference may be made here also to the English translation of Hemacandra's *Pra-*

māṇa-mīmāṃsā by Satkari MOOKERJI and Nathmal TATIA, and S. A. JAIN's translation of Pūjyapāda's *Sarvārthasiddhi* (Calcutta 1960).

Among recent studies on Jaina philosophy, mention must be made of Nathmal TATIA's *Studies in Jaina Philosophy* in which the author deals with such topics as non-absolutistic attitude of the Jainas, epistemology of the *Āgamas*, problem of *avidyā*, and Jaina theories of Karma and Yoga. In his *Jaina Psychology*, M. MEHTA, who has to his credit another volume entitled *Outlines of Jaina Philosophy*, has attempted a psychological analysis of the Jaina doctrine of Karma. It was a happy idea to bring out in English (*Advanced Studies in Indian Logic and Metaphysics*) Pandit SUKHALALJI's Introduction and Notes to his edition of Hemacandra's *Pramāṇa-mīmāṃsā*. Two other significant monographs are Satkari MOOKERJI's *Jaina Philosophy of Non-Absolutism* and Indracandra SASTRI's *Jaina Epistemology*. S. B. DEO's doctoral dissertation is entitled *History of Jaina Monachism*, and J. C. JAIN's work presents the life in ancient India, as reflected in Jaina canonical literature.

In his *Idealist Thought of India*, P. T. RAJU sets forth the view that idealism is the central theme of Indian traditions. In his *Lokāyata : A Study in Indian Materialism*, D. CHATTOPADHYAYA asserts that Lokāyata, a primordial complex of this-worldly outlook, is the philosophy of the masses of the people. D. SASTRI, on the other hand, points out, in *A Short History of Indian Materialism*, that, in the first of its four logical stages of development, materialism represented a mere tendency of opposition to the authority of the Veda. Several monographs on Hinduism have appeared in recent times : S. C. CHATTERJEE, *The Fundamentals of Hinduism*; D. S. SARMA, *Hinduism through the Ages*; MAHADEVAN, *Outlines of Hinduism*, etc. On specific subjects studied on inter-disciplinary comparative lines, Gaurinath SASRTI and KUNJUNNI RAJA have produced two books on the Indian theories of word and meaning; SATYAVRATA has written on *Kāla*, and, from Surama DASGUPTA, we have a comprehensive account of the *Development of Moral Philosophy in India* based on Veda, Epics, Dharma Śāstra, Darśanas, Buddhism, and Jainism. The *Religion of the Hindus* (New York) consists of chapters by various Indian scholars on such topics as the Hindu concept of God, the Hindu concept of the natural world, and the role of man in Hinduism, supplemented by a selection of Hindu sacred writings. Two other volumes published in America to which leading Indian scholars have contributed are : *Sources of Indian Tradition* (Columbia) and *Source-Book in Indian Philosophy* (RADHA-KRISHNAN and MOORE, Princeton). B. K. KAKATI and KOSAMBI have studied the anthropological issues in the evolution of Hindu religion and thought.

Among the histories of Indian philosophy published recently may be mentioned those by Umesh MISHRA, Chandradhar SHARMA, and J. SINHA. The fourth volume of DASGUPTA's *History of Indian Philosophy* (1949) deals with Indian pluralism and mystic and Vaiṣṇava developments of the Vedānta, while the fifth volume (1955) concerns itself with the religious philosophy of Southern Śaivism. *The Essentials of Indian Philosophy*, *Popular Essays in Indian Philosophy*, and *Quest After Perfection* by M. HIRIYANNA must be mentioned for the lucidity of their exposition. *Language of the Self* (Ganesh and Co., Madras) is the first publication in India of the writings of F. SCHUON who shows in the essays included in the volume the value of the Indian Jñāna-mārga whose links he traces in the tradition of the gnosis in other religions. The volume is introduced by V. RAGHAVAN with a long essay on Jñāna-mārga. Three volumes in the *Cultural Heritage of India* were published by the Ramakrishna Mission Institute of Culture, Calcutta: Volume two deals with *Itihāsas*, *Dharma* and other *Śāstras*; Volume three with the philosophies; and Volume four with the religions. Under the editorship of RADHAKRISHNAN and others, the Ministry of Education, Government of India, has brought out in two volumes a *History of Philosophy, Eastern and Western*.

FINE ARTS AND TECHNICAL SCIENCES

V. RAGHAVAN

The establishment of the Sangeet Natak Akademi and the Lalit Kala Akademi by Government of India as National Academies for the development and encouragement of the arts of music, dance and drama (through the former) and the arts of painting and sculpture (through the latter) has been an important factor in the post-independence era in the country. During the British days, voluntary organisations and the Native States and Maharajahs were mainly responsible for fostering these arts. To some extent, the British Government had established Art Schools for the visual arts but the other arts did not have any official help. These two National Academies have held seminars in the fields of the respective arts, brought out publications and given aid to artists and art organisations in the country. In the wake of the Central Akademis in Delhi, some of the States also have set up their regional Academies or Sanghs or Sabhās for these arts and are extending their cooperation and aid. In addition to these bodies, the Ministry of Scientific Research and Cultural Affairs is also directly aiding troupes of artistes for new productions and inter-state exchange programmes.

The Sangeet Natak Akademi held three Seminars on Drama, Music and Dance, and the volumes of papers read and discussed at these Seminars, which form the most complete and representative papers on all aspects and regional forms of these arts, are in the course of publication. The Akademi has also undertaken a project of compiling a *Dictionary of Technical Terms in Music, Dance, and Drama* under the direction of V. RAGHAVAN. A National School of Drama is being run under its auspices in Delhi, and a school of Manipuri Dance is also maintained by it in Manipur.

With the aid of this Akademi, works on music and dance have been brought out by different regional institutions. In the South, the Sarasvati Mahal Library at Tanjore, headquarters of music and dance, which is rich in manuscripts on these twin arts, has brought out the *Saṅgītadarpaṇa* of Dāmodara, the *Bharatārṇava* of Nandikeśvara, the *Nāṭya-Śāstra-Saṅgraha* in two parts (Sanskrit-cum-Marathi), a Marathi text on Dance pieces, and a Tamil text on Tāla, the *Tālasa-mudra*. The Music Academy, Madras, is bringing out with the same aid the *Saṅgīta Sampradāya Pradarśinī* in Tamil script, the *Rāganidhi* by B. SUBBA RAO, a thesaurus of the melodies of the North and the South, and several editions of rare compositions. *The Journal of the Music*

Academy, Madras, edited by V. RAGHAVAN, now in its 34th Volume, is still the foremost Music Journal in the country, and, besides learned papers, it has also issued texts like the *Hastamuktāvalī* (dance) by Śubhāṅkara edited by M. NEOG. The most important academic activity of the Music Academy, Madras, is the two-week Annual Conference, in which it brings together musicians and musicologists from all parts of the country and even from abroad and deals with South Indian and North Indian music, Western music, comparative music, and ethno-musicology. The proceedings of these Conferences are reproduced at length in the Academy's Journal. The Kalakshetra, Adyar, which receives large-scale aid from the Central Akademi, has also brought out some books on dance and music. Prof. P. SAMBAMURTI, veteran music educationist, has, among several works, compiled a dictionary of music also. The Varalakshmi Academy, Mysore, has edited the compendium *Abhinava-bharata-sārasaṅgraha* of Mummaḍi Cikkabhūpāla. For the Ramakrishna Students Home, Madras, the late C. RAMANUJACHARYA and V. RAGHAVAN produced a volume of about 600 of the compositions of Tyāgarāja, the great Saint-Composer of the South; this volume gives for all-India use the text of the Telugu songs in Devanāgarī script with English translation and a 200-page introductory thesis by V. RAGHAVAN. The Madras State Sangita Nataka Sangam has sponsored surveys of the arts of music and dance and have been responsible for several useful publications. Among the texts in the Madras Government Oriental Manuscripts Library Series is the 13th century dance text *Nṛttaratnāvalī* of Jāya, commander under the Kākatiya king Gaṇapati; this text, which is very important for the knowledge of traditions different from Bharata's and Deśi-dances, has been edited by V. RAGHAVAN, who in his long introduction to it deals with several interesting questions like the Karaṇas in texts and in the temple-sculptures, the Kīrtidhara-Taṇḍu traditions and the concept of Deśi and the Deśi-forms. The same scholar has written, along with the famous dancer T. BALASARASWATI, a text-book on *Bharata-Nāṭya*, rendered into all the South Indian languages under the sponsorship of the Southern Languages Book Trust. The Adyar Library completed its edition of the *Saṅgita Ratnākara* with the new commentary of Siṅga-bhūpāla in addition to the old one of Kallinātha and put out also an English rendering of the dance chapter by KUNJUNNI RAJA and Radha BURNIER. The Annamalai University has published, besides several volumes of Tamil compositions, old Tamil texts on music and dance like the *Bharatasāṅgraha* of Aramvalattān. The *Sarvadevavilāsa*, a Campūkāvya, which V. RAGHAVAN has edited for the Adyar Library, contains records of the music history of Madras city. A noteworthy production from Kerala is the modern compilation in Malayalam called *Saṅgita Candrikā* by Āttūr KRISHNA PISHAROTI.

The Gaekwad's Oriental Series, Baroda, issued a revised edition, of

volume one of Bharata's *Nāṭya-Śāstra* with the *Abhinavabhāratī*, effecting some improvements in the text and Karaṇa illustrations. In the same series appeared two smaller texts on music and the *Saṅgītopaniṣatsāroddhāra* of Sudhākalaśa which is noteworthy for certain elements of Jaina tradition in music and dance. The third part of its edition of *Mānasollāsa* contains the music and dance sections of Someśvara's thesaurus. The Rājasthāna Purātattvānveṣaṇa Mandira, Jodhpur, issued a series of short texts on music and dance, the most important of which is a portion of the dance section of Kumbhakarna's *Saṅgītarāja*. This large work on music and dance by the well-known Mewad Ruler was taken up for publication by the Anup Library, Bikaner, which issued one part of it; now the Music College of the Banaras Hindu University is bringing out a complete edition of the work by Prema Lata SHARMA. Pt. Omkarnath THAKUR, the scholarly Hindusthani maestro, has offered his own explanations on the old problems of Śrutis and Grāmas in his *Prāṇavabhāratī*.

In Calcutta, Swami PRAJNANANANDA of the Ramakrishna Vedanta Math has been quite prolific in the music field; his productions include two volumes in Bengali on Indian music and the iconography of *Rāgas* (*Rāg O Rūp*), *Historical Development of Indian Music*, *A History of Indian Music*, and an edition of the Sanskrit text, *Saṅgīta-sārasaṅgraha* of Ghanaśyāmadāsa. Śubhaṅkara, an authority on music and dance all over East and North-East of India, wrote, besides the *Hastamuktāvalī* already mentioned, the *Saṅgīta-dāmodara*, and the Calcutta Sanskrit College has edited this, although on the basis of only one manuscript when more are available. The Assam Sangeet Natak Akademi has produced a critical evaluation of the traditional Borgit music of Assam and its rhythms and published the Tāla text *Vādyapradīpa* of Yadupati (edited by NEOG and CHANGKAKATI). The Orissa Sahitya Akademi and the Utkal University have brought to light two of the shorter music-dance texts current in Orissa, the *Nāṭyamanoramā* and the *Saṅgītamuktāvalī*. In his *Kathaka-Nṛtya* (*Hatharas*), Lakshmi Narayan GARG has tried to deal with the different schools of Kathak dance and its technique gathered from all of them. A. GOSWAMI's *Story of Indian Music* and the late T. V. SUBBA RAO's papers from the *Journal of the Madras Music Academy* have been published by the Asia Publishing House. Among researches in the physics of music, B. CHAITANYA DEVA's laboratory investigations on the drone and accoustical aspects of the art must be mentioned.

In the field of drama, there has been greater attention devoted to discussions and actual productions and experimentations. The magazine *Nāṭya*, organ of the Bharatiya Natya Sangha (affiliated to UNESCO), reflects the trends in the field of drama. Of works, mention may be made of Balwant GARGI's *Theatre in India* (in Panjabi and English).

In the general dramatic revival, there have been groups devoted to Sanskrit drama. While Prācyavāṇī, Calcutta, and the Brāhmanasabhā, Bombay, have been interested in actual production of Sanskrit plays, the Samskrita Ranga, Madras, founded by V. RAGHAVAN, produces plays and also brings out publications which include a periodical called the *Samskrita Ranga Annual*. On Sanskrit drama, INDU SEKHAR has an inquiry into the non-Aryan contributions to it; *Drama in Ancient India* is a short account for the general reader. *The Bibliography of Modern Stageworthy Plays*, brought out by the Drama Department of the M. S. University, Baroda, and the Bharatiya Natya Sangh, is an annotated inventory covering all languages including Sanskrit, the last being contributed by V. RAGHAVAN and C. S SUNDARAM.

In Śilpa—art and architecture—some progress has been made. D. N. SUKLA has brought out many volumes on *Vāstuśāstra*, reproducing portions of Sanskrit texts with explanations and introductions in English and Hindi. Priyabala SHAH has edited the art-chapters of the *Viṣṇudharmottara-Purāṇa* for the Gaekwad's Oriental Series. The Sarasvati Mahal, Tanjore, has published in Grantha script, with Tamil translations, several Śilpa texts so that these could be of help to the traditional *sthapatis* for whom the Madras Government has established a training centre at Mahabalipuram; thus *Śilparatna*, *Sakalādhikāra*, *Brāhmīya* and *Sārasvatīya Vitrakarma Śāstras*, *Viśvakarmavāstuśāstra*, and *Kāśyapīya* have come out and some others are under preparation.

In other diverse practical subjects, *Harihara-Caturaṅga* on military science written by Godāvara Miśra under King Pratāparudra of Orissa was edited by S. K. RAMANATHA SASTRI (Madras). Caṇḍeśvara's *Ratnadīpikā* on gems has been edited by V. W. KARAMBELKAR (Nagpur).

Kauṭilya-studies have not come to an end; revised editions with the help of further manuscripts have been a desideratum, and R. P. KANGLE has produced a new edition of the *Arthaśāstra* for the Bombay University. The Kuppaswami Sastri Research Institute has published the available portions of the two old commentaries on *Arthaśāstra*, the *Jayamaṅgalā* and the one by Bhikṣuprabhamati, both edited by G. HARIHARA SASTRI, and a fragment of Yogghama's gloss has appeared in the Singhi Jain Series. The text of the *Śukra-nīti*, edited by OPPERT, has been recently under fire, having been shown by RAGHAVAN and LALLANJI GOPAL as a spurious production of the early days of the British administration. Sunitikumar PATHAK has restored from Tibetan the NĪTISARA of Maśūrākṣa (Viśvabharati).

In Kāmasāstra, S. C. UPADHYAYA's translation, with introduction and appendices, of Vātsyāyana's *Kāmasūtras* and the attractive produ-

ction of the same by Tarporevala and Sons (Bombay) deserve mention; the same translator is preparing a companion volume on *Ratirahasya*. M. M. PANIKKAR has contributed an eminently readable introductory essay on Vātsyāyana's work in the recent republication (Allen and Unwin) of the old translation of the *Kāmasūtras* by BURTON and ARBUTHNOT.

Anil Baran GANGULY has produced a popular book on the Sixty-four arts in ancient India (*Catuhṣaṣṭi Kalās*, Delhi).

In Jyotiṣa, a regular study of the ancient texts is provided for only in the syllabi of traditional pāṭhaśālās. In Universities, studies in Jyotiṣa have been sporadic. Rarely, some mathematicians like DATTA and SINGH take some interest in ancient Indian mathematics, and a few Sanskritists with aptitude for this subject produce some studies and editions of texts in this field. A few institutions have recently sprung up especially to do research work in Jyotiṣa.

In the reputed series of Sanskrit publications, Jyotiṣa texts belonging to all sections, Gaṇita (Bija, etc.), Saṁhitā, and Horā, have continued to appear. In the Trivandrum Sanskrit Series have been issued the *Horāśāstra* of Varāhamihira with Rudra's gloss, an anonymous gloss *Horābhīprāyanirṇaya* on the same work, the *Āryabhaṭīya* with Nilakaṇṭha's gloss, its Golapāda which completes their edition of the whole work, the *Tantrasaṅgraha* on Gaṇita by the last mentioned commentator. The most interesting work published in this series is the *Laghubhāskarīya* with the commentary of Śaṅkaranārāyaṇa of Quilon.

Kerala, which is well known for its preservation of Jyotiṣa learning, has recently received attention for its contributions to astronomy. A number of short astronomical texts of Kerala have been edited, some times with exaggerated claims on behalf of some method or author as belonging to Kerala, by K. V. SARMA. The Sarasvati Mahal Library has brought out an edition of *Bījapallava* of Bhāskarācārya. From the Adyar Library appeared ten chapters of the *Horāśāstra* of Varāhamihira with a long modern commentary by A. N. SRINIVASA RAGHAVA AYYANGAR who has recently published the eleventh chapter also with his commentary. The *Mahābhāskarīya* with a commentary, published in the Anandasrama Series, has been issued in a revised edition in the Madras Government Oriental Library Series by T. S. KUPPANNA SASTRI, who has also recently edited, for the Kuppuswami Sastri Research Institute, the *Vākyakarana*, the basis of the Vākya-almanacs of the South, with Sundararāja's commentary. M. G. PANSE (Poona) has edited the *Jyotiṣaratnamālā* of Śrīpati which deals with muhūrta. In the *Journal of the Bombay University*, the little known short text of Varāhamihira, the *Ṭikanikā Yātrā*, was brought to light. The *Yantrarājaracanā* caused to be written by Savai Jaisingh has been published by the Raja-

sthan Oriental Institute. Pandit Kedara Datta JOSHI has studied and edited a section of the *Grahaganita* part of the *Siddhānta Śiromaṇi* of Bhāskarācārya (Banaras Hindu University). Mention must be made of Vibhutibhushana BHATTACHARYA of the Sarasvati Bhavan, Sanskrit University, Varanasi, who has made several contributions on the subject of Jyotiṣa (studies as well as editions of texts) in the *Sarasvatī Suśamā*. The Institute of Astronomical and Sanskrit Research, Delhi, has an ambitious programme of publishing important Jyotiṣa works; it has published the *Vaṭṣeṣvarasiddhānta* and has taken up the *Brhadṛyavana-jātaka* and a revised edition of the *Pañcasiddhāntikā*. Other texts that have been edited from different centres include the astrological work *Bhuvanadīpikā* (ed. JOSHI, Jullundar), the *Bījaganitāvataṃsa* of Nārāyaṇa Paṇḍita, and the *Siddhāntacūḍāmaṇi* of Raṅganātha. The Prakrit work *Aṃgaviḥjā*, brought out by the Prakrit Text Society, is a work on prognostication and constitutes a veritable thesaurus of information. On the mathematical side, the work of Smt. T. A. SARASVATĪ may be mentioned; besides papers on Mathematical Series, she has produced a doctoral thesis (Madras) on *Geometry in Ancient and Medieval India*. In the field of histories of Jyotiṣa, in addition to a Hindi translation of S. B. DIXIT's *Bhāratiya Jyotiṣa*, there has appeared in Hindi the *Bhāratiya Jyotiṣkā Itihās* by Gorakh PRASAD. We may note also R. V. VAIDYA's work (Indore); a student of mathematics and astronomy, he has offered an astronomical solution to the riddle of the mystifying *Asyavāmasya Sūkta* of the *R̥gveda*. VAIDYA is the author also of a thesis on astronomical light on R̥gvedic culture. Lastly, mention may be made of the publication of the Report of the Calendar Reform Committee of the Government of India and the *Indian Ephemeris and Nautical Almanac* (the 1958 issue of which carries an account of Indian astronomy from 1350 B. C. to 1150 A. D.); of the plan of the National Institute of Sciences in India, Calcutta, to compile a history of sciences in India, in connection with which a Symposium was held by it on this theme (1961); and of the setting up in the Ministry of Scientific Research and Cultural Affairs of a Unit for the history of science in India, where they have started collecting materials on manuscripts and studies available on chemistry, etc., in ancient India.

In Āyurveda, texts continued to be published: *Aṣṭāṅgahr̥daya* with the commentary *Hṛdayabodhikā*, *Jvaranirṇaya* of Nārāyaṇa, and Raghunātha's work on diatetics called *Bhojanakutūhala* from Trivandrum; *Nāḍīcakra* on pulse (in Sanskrit) and a compendium of recipes (in Tamil) prepared during King Sarfoji's reign from Tanjore; *Ārogya-cintāmaṇi* of Dāmodara and a text on Toxicology called *Tantrasāra-saṃgraha* from Madras. The *Ānandakanda* from Tanjore is on mercury, and, from the same place, we have also the *Aśvaśāstra* on horses. In Poona, the Indian Drugs Research Association has been pursuing a programme

of bringing out Āyurvedic texts and glossaries of materia medica etc.; it has already to its credit the publication of twelve texts and studies on Indian medicinal plants, Āyurvedic powders, etc. The *Śivakośa*, edited by R. G. HARSHE (Deccan College), is a lexicon of Āyurvedic materia medica. *Svasthanvṛtta* by MHASKAR and WATVE (Bombay) is a Sanskrit dissertation on Āyurveda. A similar independent study in Sanskrit is *Vṛddhatrayī* by Gurupada HALDAR (Calcutta) in which the writer discusses the identity and chronology of the authors Caraka, Suśruta, and Vāgbhaṭa and the texts associated with them and adds a supplement on Āyurvedic authors and works with their dates. A particularly noteworthy event since Independence is that, in the Central Health Ministry, a Unit has been set up for indigenous medicine, Āyurvedic study and research are encouraged, and an effort is being made to take note of unpublished Āyurvedic manuscripts and publish them. In Hyderabad, the Andhra Pradesh Government has helped the organisation of a Department for the History of Medicine in India, and this Department is also issuing a journal.

SOUTH-EAST ASIAN STUDIES

H. B. SARKAR

About 150 articles and some monographs have been written on South-East Asia by Indian scholars since 1947. The number is not impressive, nor are all the articles and monographs of equal value, and some of these are undoubtedly based on secondary sources. If one draws a line between the publications of professional scholars and the more or less useful summaries made by interested persons with broad intellectual curiosity, it will appear that the output in the former category has not been—considering the sub-continental dimension of India and her contribution to the unfolding of the history and culture of South-East Asia in ancient times—sufficiently impressive. If we classify, countrywise, the publications of Indian writers of both the categories mentioned above, it will appear that our contribution has been, by and large, limited to the domain of political history, art and architecture, and, to a certain extent, to the study of Sanskrit literature of South-East Asia. Nobody in India has even attempted to study, among others, the Mon-Khmer and Cām group of languages. This imbalance in the field of Indian research work on South-East Asia can only be redressed when the University Grants Commission and the Government agree to provide adequate facilities for the study and research in these subjects in our Universities. With these few observations we shall now try to bring under one focus all useful works on the subject published by Indian scholars since 1947.

A. WORKS OF GENERAL CHARACTER

In 1927, R. C. MAJUMDAR published a valuable monograph on *Champa*, which has constituted ever since the first important landmark in the progress of Greater Indian research in this country. The foundation of the Greater India Society about this time and the publication of its Journal in 1934 had been important factors in promoting research of Indian scholars in this field. Among works of general character since 1947, we may refer to R. C. MAJUMDAR's *Maharaja Sayajirao Gaekwad Honorary Lectures for 1953-54*. The lectures, now available in book-form, have discussed the background of Hindu colonisation of South-East Asia and have unfolded the drama of its twilight civilisation, gradually breaking forth into the splendour of numerous Hindu kingdoms, with their Sanskrit language and literature, art of writing, religion, social customs, etc. In the last portion of the work he has

strongly criticised the views of Q. WALES who had propounded the theory of two zones of Hindu colonies, with different grades of Indian influences projected on them. He does not also subscribe to the theory of South Indian (Pallava) origin usually ascribed to temples with gradually receding storeys, as examples of similar type are also available from North India. The subject of Indian colonisation has been more adequately treated by the same author in his second edition of the *Hindu Colonies in the Far East* (1963). Of a special nature is his article on "Buddhism in South-East Asia" published in *IHQ*, 32 (1956)¹, in which he has discussed the story of the spread of Buddhism in Thailand, Cambodia, Campa, Malay Peninsula, and Indonesia. A homage of scholarly India was the publication, in 1956, of *2500 Years of Buddhism*, issued under the auspices of the Ministry of Information and Broadcasting, Government of India, with P. V. BAPAT as General Editor. In this work, R. C. MAJUMDAR has discussed, in one section, the story of the expansion of Buddhism in Ceylon, Burma, Malay Peninsula, Siam, Kambuja, Campa, and Indonesia. P. V. BAPAT has described in another section of the work interesting details regarding the principal schools and sects of Buddhism, as prevalent in India and the South-Eastern countries, including Ceylon, Burma, Thailand, and Cambodia. He has also provided a competent review of the progress of Buddhistic studies in these countries. C. SIVARAMAMURTI has discussed, on the other hand, the Buddhist art of Ceylon (sculpture, metal images, painting), Burma (architecture, painting), Siam (sculpture), Java (sculpture, architecture), and its indebtedness to India.

K. A. Nilakanta SASTRI published in 1949 his *South Indian influences in the Far East*. The book offers, in 12 chapters, within the compass of 145 pages, a succinct account of the beginnings of Hindu colonisation in Indo-China and Malaysia and describes the special role of South India in this context. The same year appeared his *History of Śrīvijaya*, which he had earlier delivered as *Sir William Meyer Lectures for 1946-47*. The work is divided into seven chapters, which offer a well-documented account of the rise, growth, and decline of the Śrīvijaya empire.

Kalidas NAG, who, along with R. C. MAJUMDAR, S. K. CHATTERJI and others, had initiated and popularised the study of Greater India in this country, published in the period under review two sumptuous volumes, namely, (1) *Discovery of Asia*, published by the Institute of Asian African Relations, 1957, (pp. 792), and (2) *Greater India*, published by the same Institute in 1960, in 912 pages. The former work gives a survey of man in the vast terrain of Asia and contiguous ocean-zones in the perspective of a scholar and traveller. Sections III and V of this work deal respectively with the Pacific world and South-East Asia. In his second book NAG has incorporated parts of the *Bulletins of the Greater*

¹ Abbreviations are explained at the end of the article.

India Society written by the author himself, B. R. CHATTERJI and other scholars. R. C. MAJUMDAR has contributed here a paper on "India and Malaya" in which he has discussed, among other things, the racial background of the Malay people and has traced their origin to India.

SADANANDA's work on *Hindu Culture in Greater India*, 1949, is meant for the general reader. Among articles of general nature, reference may be made to K. A. Nilakanta SASTRI's "Sanskrit in Greater India" (*JORM*, xvi, 1946-47), which discusses the influence of Sanskrit on literature, epigraphy, and art of ancient Cambodia and Indonesia. T. N. RAMACHANDRAN has contributed an article entitled "Buddhist India and the rest of the world" published in *JAHS*, xviii, 1947-48. In this article he has discussed, among other things, Buddhist India's contact with Ceylon, Burma, Malay Peninsula, Siam, Cambodia, Campa, and Indonesia. Radhakamal MOOKERJI has also contributed an article entitled "Dvīpāntara Bhārata or India of the Islands" in the *I-AC*, i (1952). It has offered an account of ancient Indian colonies in Ceylon, Burma, Malay Peninsula, Siam, Cambodia, Annam, Suvarṇadvīpa, etc. Of similar nature are two articles by B. C. CHHABRA entitled "Eastward expansion of Aryan culture", published in *Aryan Path*, Nov. 1953, and "Ancient India and South-East Asia", published in *I-AC*, iv (1956). Mention may also be made of an article of the same category by R. N. DANDEKAR entitled "India's cultural outposts" in the *March of India*, viii (1955). It describes Indian cultural influence in South-East Asia. This colonial activity of the Indians in South-East Asia was not without its hazards, and K. V. HARIHARAN, in his article entitled "Sea dangers in early Indian sea-faring", published in *JIH*, 34, pt. iii (1956) has discussed the question of sea-dangers in the Arabian Sea and the Bay of Bengal and refers to certain solutions invented by the early Indian seafarers. A lively controversy ensued between K. A. Nilakanta SASTRI (*JGIS*, iv, 1937; *IC*, xv, 1948-49) and B. C. CHHABRA (*IC*, xiv, 1947) about the true significance of the term *Siddhayaṭrā*, which occurs in certain inscriptions of South-East Asia. The end of the controversy is not yet in sight.

In the field of linguistics, an outstanding publication has been J. GONDA's *Sanskrit in Indonesia*, 1952. Following him an Indian scholar, P. V. BAPAT, has contributed a paper on "Words of Sanskrit origin in the languages of South-East Asia" in *I-AC*, ix (1960). A. ANJANEYULU's "Tamil words in Indonesian and Malay languages" in *Tamil Culture*, ix (1961) is also a useful introduction to the subject.

B. CEYLON

Some scholars have devoted their attention to the question of the location of Laṅkā and Sīṃhala. Indeed, in 1947, M. V. KIBE produced a work on the subject entitled *Location of Laṅkā*. A couple of

years later, K. P. JAIN postulated in *Jaina-siddhāntabhāskara*, xvi, pt. 2, 1949, that, according to the testimony of Jaina literature, Laṅkā, Ratnadvīpa, and Sīṃhala situated in different islands were mutually related under one supreme ruler. In the *JUB*, 1950, xix (N. S.), Arts No., S. MAHDIHASSAN contributed an interesting paper on "The Chinese names of Ceylon and their derivatives". He says that there were two names for Ceylon : (a) Laṅkā and (b) Sīṃhala. The words with *r* and *l* usually take a vowel prefix, 'so that Laṅkā becomes I-*langa* which was changed in due course to *Ilangkai* and even *Ilangai*'. He says further that there were no sibilants in Tamil and the *s* sound is a later introduction which is absent in old Tamil. Thus *Silan* minus *s* became *Ilan* and since *n* can easily be *m*, the name *Ilan* became *Ilam*. S. B. CHOUDHURY discusses various theories regarding the location of Laṅkā in *IHQ*, 27 (1951) and supports the view that Laṅkā is identical with Ceylon. The matter has not rested here. BUDDHAPRAKASHI, who has devoted an article to the study of the "Rākṣasadvīpa" in the *JGIS*, xvii, 1958, has, while identifying Rākṣasadvīpa with Ceylon, postulated the view that the names *Sailan*, Ceylon, and Sīṃhala are probably based on some old word, the remnant of which is the Javanese word *sela* meaning 'a gem'.

From the question of the name of Ceylon, let us now revert to the subject of its general history and culture. V. R. Ramachandra DIKSHITAR's article on "South India and Ceylon (300 B.C.-300 A.D.)", published in *IC*, xv (1948-49), is a work of this category. In this paper he has utilised the data from Ceylonese chronicles, Indian literature, epigraphy, etc., and, after describing the primitive tribes of Ceylon, he has drawn up a picture of cultural contact between South India and Ceylon up to 352 A.D. R. C. MAJUMDAR has projected, on a bigger matrix, the outline of political and cultural contact between India and Ceylon in the prehistoric and early historical times in his article entitled "India and Ceylon" published in *I-AC*, i, 1952. Of smaller dimension, but equally interesting, is N. K. SAHU's "Cultural relations of Kalinga with South India and Ceylon", published in *OHRJ*, iii, 1954. It contains much interesting information, specially that relating to the migration of 8 families from Kalinga to Ceylon in the retinue of Bodhi-tree sent by Aśoka, the arrival of the tooth-relic from Dantapura in the 9th regnal year of king Sirimaghavanna (304-35 A.D.), and activities of some Buddhist missionaries of Sīṃhalavihāra, Mahābodhi saṃghārāma, and Bodhgaya.

B. C. LAW has contributed one paper on "Contemporary Indian and Ceylonese Kings" in *JBBRAS*, 26 (1951). This paper deals with the acceptability of GEIGER's list of synchronism between the kings of India and Ceylon in the light of some new relevant facts. The same scholar has written on "The geographical aspect of Pali chronicles" in the *Ceylon Historical Journal*, Vol. I, no. 4 (1951-52).

Some articles have been devoted to the study of some of the greatest monarchs of Ceylon. Nilakanta SASTRI writes in *JRAS*, IV, N. S., 1954, on "Vijayabāhu I, the liberator of Lankā". The author discusses the question, on the basis of data supplied by *Cūlavamsa*, as supplemented by South Indian and Ceylonese epigraphy, how Vijayabāhu I rolled off Cola-hegemony after many vicissitudes. The same author has written an article on "Parākramabāhu and South India" in *Ceylon Historical Journal*, Vol. IV (1954-55). Here a detailed account is given of the king's relations with South India from the view-point of Ceylonese history. B. C. LAW also writes on "The life of Parākramabāhu I" in the same journal; in it the many-sided activities of the king have been discussed. LAW has devoted another article to the same king in the *ABORI*, xxxv, 1954. Manomohan GHOSH struck a different note by contributing a paper on "The Sinhalese dances and the Indian Nāṭya" to the *I-AC*, Vol. I, 1952.

C. BURMA

Nihar Ranjan RAY had previously published some works on Burma, such as (1) Brahmanical gods in Burma (1932), (2) Sanskrit Buddhism in Burma (1935), and lastly (3) Theravāda Buddhism in Burma (1946). But, except for S. K. SARASWATI's notable study of the "Temples of Pagan", *JGIS*, ix, 1942, (with 8 plates) there was hardly any other fruitful study of the art and archaeology of ancient Burma by any other Indian scholar. It was only in 1956 that Nihar Ranjan RAY devoted an interesting article to the study of Burmese Sculpture in *Marg*, ix, no. 3 (1956). In this paper, the author has described the sculptures of Pagan collected in the Pagan Museum, Ananda temple and in some other places (c. 1050-1300 A. D.). The author sees, more or less, three definite stages in the evolution of this sculptural art. Regarding Old Prome, the author thinks that the art-tradition was derived from either the Andhra-Pallava school of South India or the later Gupta school of East India. In the case of Thaton, it seems to have come from Orissa. The sculptural tradition of Pagan is thought to be principally derived from East India (Bengal-Bihar). An equally important article has been contributed by the same scholar to the study of the Burmese Frescoes published in the same journal. He says that the purely Indian phase of these paintings is discernible in the walls of the Abeyadana (c. 1100 A. D.) and other contemporary temples. The author distinguishes four stages in the evolution of painting in Burma, in which the Pagan painting appears to be a component of the Pāla painting. These four stages mark the evolution of painting in Burma from a plastic conception to a linear conception, in which the East Indian art-tradition gradually undergoes a process of Burmanisation. A different field of cultural activity engaged the attention of Manomohan GHOSH who wrote an article entitled "The dances of Burma and the Indian Nāṭya"

in the *I-AC*, Vol. I, No. 3 (1953). The author invests the Pwe dance of Burma with Indian origin on the basis of a Chinese reference dated 802 A. D. and thinks that the water-festival held in Burmese New Year's Day may be a variant of the Indradhvaja-festival of Sanskrit literature.

In the field of political history, D. N. ROY has published a series of three articles entitled "Role of Indians in ancient Burmese history" in the *Prabuddha Bharata*, 1952. These articles are mainly based upon traditions as preserved in indigenous sources. W. S. DESAI has written a work entitled *Pageant of Burmese History*, 1961, pp. 314, in which he has given an eminently readable account of the history of Burma.

D. MALAYA AND INDONESIA

(a) Malaya

MANKAD contributed an article on Singhapura in the *Journ. Ind. Mus.*, iv, 1948. In the following year, Nilakanta SASTRI wrote on "Takuapa and its Tamil inscription" in *JARS (Malayan Branch)*, xxii, 1949. Here he admits with BRADDELL that 'it is no longer possible to hold that Takuapa is the same as Ptolemy's Takola'. Regarding the identification of certain images, he says that these refer to Śiva, Bhagīratha, and Pārvatī and that the inscription refers to the Pallava king Nandivarman III. R. C. MAJUMDAR, in *Artibus Asiae*, 24 (1961) writes on the "Overseas expeditions of king Rājendra Cola". Here he controverts the views of Nilakanta SASTRI (*Colas*, 2nd. ed.) and reiterates the view that there were at least two separate Cola naval expeditions against Kaṭāha organised by Rājendra Cola, the first one presumably in response to an appeal of King Sūryavarman of Kambuja for aid against Kaḍāram (Kaṭāha). The hostilities thus begun led to a second expedition on a bigger scale which ultimately shattered the power of Śrīvijaya, at least for the time being.

(b) Indonesia

(i) Java

Some works of fundamental importance relating to Indonesia have been published by the International Academy of Indian Culture, Nagpur (now New Delhi), since 1952. In 1956, RAGHUVIRA edited, without critical apparatus, the Old-Javanese Balinese *Svaravyañjana*, a grammatical and script manual. In the following year appeared *Wrhaspati-Tattwa*, an Old-Javanese philosophical text in 74 Sanskrit ślokas, accompanied by Old-Javanese annotations, edited by SUDARSHANA DEVI. Another publication of the Academy in that year was SHARADA RANI's edition of the *Ślokāntara*, an Old-Javanese didactic text with 83 Sanskrit ślokas, accompanied by Old-Javanese explanations. In 1958, there appeared *Gaṇapati-Tattwa*, an Old-Javanese philosophic text consisting of 60 Sanskrit *anuṣṭubh*-stanzas, followed by Old-Javanese expla-

nations, edited by SUDARSHANA DEVI SINGHAL. In 1961 SHARADA RANI edited the *Wratiśāsana*, a Sanskrit text on ascetic discipline with Old-Javanese exegesis. SUDARSHANA DEVI SINGHAL published in 1962 two Old-Javanese texts entitled *Tattvajñāna* and *Mahājñāna* under one cover. In the same year also appeared an edition of the *Sāra-samuccaya* which contains 517 Sanskrit ślokas, out of which the editor RAGHUVIRA has been able to trace 321 ślokas in the *Mahābhārata*. The Sanskrit text is followed by Old-Javanese paraphrase and exegesis. It is to be deeply regretted that the text has not been rendered into English in all cases. A resume has no doubt been provided, but it is no substitute for literal translation. Among the projected works of the Academy, the preparation of the following works has been reported : (1) *Smaradahana* (illustrated), (2) *Pitṛpūjā Texts* from Bali, (3) *Kawi Rāmāyaṇa* (Text and Translation with Sanskrit parallel), (4) *Balinese Worship Manuals*, (5) *Chandaḥ-Kīraṇa*, and (6) *Bhuvanasaṁkṣepa*. Articles on Old-Javanese literature have scarcely been written. In his articles on "Sūrya and Śiva" (*IHQ*, xxiv, 1948) and "A further note on the Indian Prototype of the Javanese Kūṭa-mantra", D. K. BISWAS has traced a Kūṭa-mantra of the Sūryasevana to *Saura* and *Agnīpurāṇa*.

Some articles have been published in the field of Old-Javanese archaeology, including epigraphy and art. In 1949, H. B. SARKAR published in *Bijdra. Kon. Inst.*, Vol. 105, an article entitled "A geographical introduction to the study of Kawi Oorkonden-I". It seeks to trace the *locale* of the inscription in the border-lands between South Kedu and North Jogjakerta on the basis of geographical data furnished in Old-Javanese records. The first and second instalments of the English version of KROM's *Hindoo-Javanese Geschiedenis*, of which the full English version was revised by KROM himself in 1938-39, were serially published by H. B. SARKAR in *JGIS*, xiii (1946) and xvi (1957). H. B. SARKAR has also re-edited "Four Rock Inscriptions of Batavia", "Copper-plates of Salingsingan 802 Śaka and of Kikil Batu, 827 Śaka, from Central Java", and "Stone Inscription of King Sañjaya (Canggal Inscription), 654 Śaka", in *JASB*, Letters, Vol. I, 1959. A *Corpus of Javanese Inscriptions* up to 929 A. D. by the same author is now in the press. N. VENKATARAMANAYYA has published in *JGIS*, xiv, 1955, an article entitled "Tripurantakam Inscription of Vikramottunga Rajendra Cakravarti". The inscription is written in Telugu prose and Sanskrit verses recording a gift presented by a king who has been identified by the author with the Javanese King Kṛtanagara Vikrama Dharmottunga. In the field of sculptural art, C. Krishna GAIROLA has contributed an interesting paper on "Evolution du pūrṇa-ghaṭa (vase d'abondance) dans l'Inde et l'Inde extérieure", published in *Arts Asiat.*, I, No. 3 (1954). Here the author has discussed the principal types of pūrṇa-ghaṭa in Indian and Indonesian sculptural art and its chronological development from Sanchi (Stūpa II) to East Java and

the Jain caves of Ellora. J. B. BHUSHAN and K. RADHAKRISHNAN have respectively contributed papers on "Indian influence on Javanese architecture" and the "Glory of Barabudur" in the *March of India*, viii (1956). A subsequent authoritative work on the complex of Barabudur has been provided by C. SIVARAMAMURTI's *Le stupa du Barabudur*, published from Paris in 486 pages.

(ii) Borneo

Regarding Borneo, B. C. CHHABRA has published three new *Yūpa*-inscriptions of King Mūlavarman, discovered in 1940, in the *JGIS*, xii (1945) and in *Tijdschr. Bat. Genoot.* 83 (1949). One of the inscriptions refers to the gifts of *jaladhenu*, *ghrtadhenu*, *kapilā*, *tila* and eleven bulls; the second inscription refers to the gift of *tilaparvata* with a row of lamps (*dīpamālā*). The third inscription refers to the king's conquest and the setting up of *ākāśadīpa*. The so-called Sambas-find in West Borneo (actually found in the village called Palangai Sabong, 15 miles from Sambas), consisting of four Buddhas and five Avalokiteśvaras has been the subject of a critical article by Nilakanta SASTRI entitled "A note on Sambas find", published in *JRAS (Malayan Branch)*, xxii, 1949. B. L. MANKAD has also written on the same subject in *Journ. Ind. Mus.*, iv, 1948. Regarding the progress of research work on Indonesia, B. R. CHATTERJI has contributed an article entitled "Recent advances in South-East Asian Studies: Indonesia", published in the *Quarterly Journal of the Indian School of International Studies*, July, 1959.

E. THAILAND

Fruitful research work by Indian scholars on the history and culture of Thailand has been very meagre. P. C. DASGUPTA has written on the "Origin of Thai Art" (*Modern Review* 86, 1949), "A Siamese reference in the Bengali Rāmāyaṇa of Kṛttivāsa" (*IC*, xvi, 1949), and "Buddhism in Thailand" (*Modern Review*, 88, 1950). Some points from these articles and others have been elaborately treated by him in his "Cultural affinity between India and Siam" published in *JGIS*, xvii (1958), in which he has tried to identify some places and discover some connecting links between India and Thailand in the domain of architecture and sculpture. A new inscription has been published by B. C. CHHABRA under the title "Bangkok Museum stone inscription of Mahendravarman" in the *Journal of the Siam Society*, 59 (1961). The inscription is written in Pallava-Grantha character of the seventh century A.D. in Sanskrit verses, the metre being *anuṣṭubh*. It records the excavation of a tank called Śaṅkara-Taṭāka.

F. CAMBODIA, CAMPA, LAOS

In this field of research work a solid matrix has been laid by the publication of R. C. MAJUMDAR's *Inscriptions of Kambuja*, 1953. It

brings under one cover 193 Sanskrit inscriptions of Kambuja, printed in *Nāgarī* characters, with brief English introduction in each case. A short summary of Khmer inscriptions has also been given in English. We may refer, in this connexion, to Kamaleswar BHATTACHARYA's *Les Religions Brahmaniques dans l'ancien Cambodge d'après l'épigraphie et l'iconographie*, published from Paris in 1961. The author has discussed in this monograph Śaiva and Vaiṣṇava pantheons, together with some minor cults, on the basis of iconographical and epigraphical data of Cambodia. Another work of general nature is Manomohan GHOSH's *A history of Cambodia from the earliest times to the end of French Protectorate*, published from Saigon in 1960.

Among articles with limited objectives, we may refer to J. BHAKAR's "The Apsaras of Angkor", published in *Asia*, I, No. 4 (1951-52), which is a well-deserved tribute to the sculptors of Angkor. B. SREENIVASAN has, on the other hand, tried to discover "Indo-Khmer architectural links" in the *March of India*, vii, 1955. K. K. SARKAR has written on the "Earliest inscription of Indo-China" in *Sino-Indian Studies*, v, pt ii, Santiniketan, 1956. Here he has discussed the palaeography of the Vo-Canh inscription and has assigned it to the 3rd century A.D. It may be remarked in passing that Kamaleswar BHATTACHARYA has, in his article entitled "Precisions sur la paleographie de l'inscription dite de Vo-canl", published in *Artibus Asiae*, xxiv (1961), tried to be more precise in regard to the date and has assigned the inscription to the second half of the 3rd century A. D. Among his other articles reference may be made to "Etude sur l'iconographie de Banteay Samre" in *Arts Asiat.*, ii (1955), "Pañcarātra sect of India and Kambuja" in *JGIS*, xiv, 1955, and "Notes d'iconographie Khmère" in *Arts Asiat.*, iii (1956) and iv (1957). A. K. BHATTACHARYA has handled the popular "Theme of churning of the ocean in Indian and Khmer Art" in *Artibus Asiae*, 6 (1959). In the field of history, B. N. PURI has written three articles in the *JGIS*, xv (1956), namely, (1) "Administrative system of the Kambuja rulers", (2) "Some aspects of social life in ancient Kambuja", and 3 "Bhavavarman I and the conquest of Funan". The titles are more or less self-explanatory. The same author has also published an article on "Economic data from Kambuja records" in *QJMS*, 47 (1956). In this article he has discussed agriculture and husbandry, weights and measures, inland trade, etc. In *IHQ*, 32 (1956), the same author has published another article entitled "Buddhism in ancient Kambujadeśa (an epigraphic study)". In this article the author has brought together references to Buddhism in Kambuja inscriptions from the earliest times to the 11th century and has pointed out the role played by it. According to the author, there were two or three waves of Buddhist immigrants in Kambuja. In *Artibus Asiae*, 24 (1961), B. R. CHATTERJI has discussed "A current tradition among the Kambojas of North India relating to the Khmers of Cambodia", in which the Kāmāri or Khāmāri clan of the

Kambojas of India has been portrayed as the progenitors of the Khmers of Cambodia. Another article from his pen is "Recent advances in South-East Asian studies : Indo-China", published in the *Quarterly Journal of the Indian School of International Studies*, 1959.

It will appear from the present survey of research work on South-East Asia done in India since 1947 that our work should be more diversified and that we should pay, from the view-point of India, greater attention to the elucidation of the history and culture of Burma, Malaya, Thailand, Campa, and Laos, in which field our work since 1947 has not been very fruitful.

ABBREVIATIONS

<i>ABORI</i>	<i>Annals of the Bhandarkar Oriental Research Institute, Poona.</i>
<i>I-AC</i>	<i>Indo-Asian Culture, New Delhi.</i>
<i>IC</i>	<i>Indian Culture, Calcutta.</i>
<i>IHQ</i>	<i>Indian Historical Quarterly, Calcutta.</i>
<i>JAHS</i>	<i>Journal of the Andhra Historical Research Society, Rajahmundry.</i>
<i>JASB</i>	<i>Journal of the Asiatic Society of Bengal, Calcutta.</i>
<i>JBBRAS</i>	<i>Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.</i>
<i>JGIS</i>	<i>Journal of the Greater India Society, Calcutta.</i>
<i>JIH</i>	<i>Journal of Indian History, Trivandrum.</i>
<i>JORM</i>	<i>Journal of Oriental Research, Madras.</i>
<i>JRAS</i>	<i>Journal of the Royal Asiatic Society, London.</i>
<i>OHRJ</i>	<i>Orissa Historical Research Journal, Cuttack.</i>
<i>QJMS</i>	<i>Quarterly Journal of the Mythic Society, Bangalore.</i>

EAST ASIAN STUDIES

V. V. GOKHALE

In view of the evolutionary and peaceful character of the freedom movement in India, the date of Indian Independence may be taken only as a tentative starting point for a survey of academic interest in this country in the field of East Asian Studies¹. For, even if we leave aside the brilliant past record of Indo-Asian cultural cooperation in the wake of the entry of Buddhism into China in the early centuries of the Christian era and confine ourselves to the modern period, the serious interest shown by India in her neighbouring cultures of the Far East may well be said to date back to 1774 when Warren HASTINGS despatched George BOGLE to Western Tibet and Bhutan and later Samuel TURNER to establish direct contacts between India and these regions. The motives underlying such missions were no doubt mainly commercial and political, and they continued to be so until nearly the end of the 19th century, when Indian scholars like Sarat Chandra DAS and Satish Chandra VIDYABHUSHAN became keenly aware of a long forgotten heritage and took to pioneering research in the special field of Sino-Indian studies. According to a brief report compiled by Dr. P. C. BAGCHI on Far Eastern Studies in India,² the Calcutta University took the initiative in organizing a course in Chinese Language and Literature for post-graduate students of Indian History and Culture in 1918, and later deputed Dr. BAGCHI himself to Hanoi, Japan and France for further training in Sino-Indian studies at the instance of its renowned Vice-Chancellor, Sir Ashutosh MUKHERJEE. In the meantime, however, the foundation of the International University of Visva-Bharati was laid in 1921 by Rabindranath TAGORE at Santiniketan, which was followed by the Poet's own memorable journeys to the Far East and the scholarly collaboration of distinguished visitors from the West, like Sylvain LEVI, G. TUCCI, LIEBENTHAL, and C. GOODRICH at the Research Department of Santiniketan. How this Department, rooted in a poetic vision of the Universal Man, has grown and has been regarded, since the establishment of its Cheena-Bhavan in 1937, as the first Indian centre for Far East-

¹ East Asia is taken generally to include China and other countries (more or less influenced by Chinese culture) in the Far East like : Tibet, Sinkiang, Mongolia, Korea, Japan, and partly Vietnam. The older term Far East has a somewhat larger connotation.

² Published in the *Far Eastern Quarterly*, Vol. 13 (1953), pp. 112-114 (New York).

tern studies has been commemorated by the present writer elsewhere.¹

Academic interest in East Asian studies being thus of a comparatively recent origin in modern India, and research studies, restricted as they are to a field closely allied to Indology, being still in their infancy, it will be of interest to observe how the Indian Independence of 1947, which marked the fulfilment of a growing political and cultural necessity, created among the people a general desire to know intimately and directly the cultural life and thought of the Asian countries, in whom also a new sense of solidarity and cultural allegiance had already begun to emerge. We find around 1947 new Journals being started in India for discussing Asian problems and promoting Asian studies. *India Quarterly* (New Delhi, 1944) and *United Asia* (Bombay, 1947) dealt with Asian affairs in general, *Marg* (Bombay, 1947) was interested in Asian Art, while the *Visva-Bharati Annals* (1945), *Sino-Indian Studies* (Calcutta, 1945), and *Sino-Indian Journal* (1947) occupied themselves with Sino-Indian culture and comparative philological research in Buddhism. Indian scholars wrote in these and other old Indian journals like the *Calcutta Review* (1833), *Indian Historical Quarterly* (Calcutta, 1924), *Annals of the Bhandarkar Oriental Research Institute*, *Journal of the Asiatic Society of Bengal*, *Journal of Bihar and Orissa Research Society*, *Journal of the Bombay Branch of the Royal Asiatic Society*, *Journal of the Department of Letters*, etc., besides several foreign Journals new and old, like *Asian Horizon* (London, 1948), *East and West* (Rome, 1950), *Indo-Iranian Journal* (Leiden, 1957), *Pacific Affairs* (1927) and old oriental Journals like *Bulletin de l'Ecole Française d'Extrême-Orient*, *Bulletin of the School of Oriental and African Studies*, *Journul Asiatique*, and *Journal of the Royal Asiatic Society*. Excluding a few articles pertaining to Sino-Indian research, a large majority of the writings were of topical interest, giving expression to Indian reactions to political and other events in the Far East, like communism in China, the Korean war, the Tibetan question, Japanese reparations, the Bandung Conference, and so on, which had attracted the attention of the average Indian intellectual. The *India Quarterly* (New Delhi) fairly represented the leading Indian views on such questions, the other two important centres of information and criticism being at Calcutta and Bombay. Among the authors of these articles as well as of books published as 'area studies' were well-known writers like : S. K. CHATTERJI, D. R. GADGIL, P. S. LOKANATHAN, K. P. S. MENON, Jawaharlal NEHRU, Radhabinod PAL, K. M. PANIKKAR, S. RADHAKRISHNAN, M. N. ROY, SALETOR, Nilakanta SASTRI, etc., who touched upon various aspects of East Asian cultural life relating to economics, politics, sociology, philosophy, art and religion. In passing

¹ *Tagore Centenary Volume*, published by the Sahitya Akademi (New Delhi, 1961), pp. 407-409.

we may also note publications, small and big, by the members of various cultural delegations sent to China for about ten years since 1951, like Raja HUTHESING, C. KUMARAPPA, Frank MORAES, and SUNDERLAL.¹

Thus we have here two types of Far Eastern studies, in which the Indian intellectual circles have found themselves interested. *Firstly*, such studies (mainly philological) as are so intimately concerned with ancient Indian thought that scholars feel justified in using the term "Indian Asia" for the cultural area with which they are concerned. *Secondly*, area studies and articles of current interest dealing with various aspects of modern East Asian culture.

We have seen above that the first type was naturally the first to attract the attention of Indian scholars, because it was mainly concerned with comparative studies in Buddhist literature spread all over East Asia in all its important languages, like Tibetan, Chinese, Mongolian, Japanese, Korean, Central Asian, etc. Since this extensive branch of Far Eastern Literature is based upon Indian originals of which a few thousand authentic translations are found to have been made during the medieval period of about one thousand years, and also since quite a substantial part of those Indian originals are either lost in India or found to have taken refuge for many centuries in countries outside India, like Nepal, Tibet, Japan, China or Central Asia, research into this rich heritage of Indian culture has proved to be a source of inspiration for Indian scholars, especially at a time when India needed to salvage all her moral prestige in her struggle for freedom. After Independence, research in this field was strengthened in various ways (like building up of libraries and providing teaching facilities) at the old centres of Santiniketan, Calcutta, Allahabad and Poona, while some new centres are being developed at the Universities of Delhi, Varanasi and Utkal. Among centres primarily interested in publications rather than in research training, the International Academy of Indian Culture, founded by the late Dr. RAGHUVIRA at Nagpur and having its present headquarters at Delhi, deserves to be mentioned for its editions of original Tibetan and Mongolian research materials. The investigations at these centres are sought to be carried out on the basis of a firsthand knowledge of mainly Tibetan and Chinese sources, and, with the initial advantage of the Indian scholars in possessing the necessary philological as well as philosophical equipment for a competent understanding of Greater Indian Literature, this branch of studies promises considerable future development. Among Indian scholars engaged in this field during recent years may be mentioned: P. V. BAPAT, V. BHATTACHARYA†, SHANTI BHIKKHU, LOKESH CHANDRA, Sujit MUKHERJI, P. PRADHAN, Rahul SANKRITYAYANA†, N. Aiyyaswami SASTRI, Satiranjana SEN, K. VENKATARAMAN. And a

¹ An appraisal of these is found in an ill-digested study of Sino-Indian cultural relations by Herbert PASSIN in the *China Quarterly*, London 1961, No. 7, pp. 85-111.

number of Chinese and Japanese scholars have been participating in this research activity at the various Indian centres : Bak kun BAE (Korea); CHIN KE-MU, CHOU HSIANG-KUANG†, T. F. CHOU, PA CHOW, FA FANG, JAN YUN-HUA, TAN YUN-SHAN, WU PAI-HUI, Y. Y. YANG (from China); M. HATTORI, Y. KAJIYAMA, S. KASUGAI, H. KIKUCHI, H. KIMURA, H. KITAGAWA, T. KOMORI, N. NAKADA, Y. OJIHARA, H. SAKURABE, G. SASAKI, R. SATO, J. TAKASAKI (from Japan) among many others.

An important feature which distinguishes these so-called 'old style' studies from the second type of journalistic and 'Area' studies in the East Asian culture is that they are conducted on the basis of a first-hand knowledge of the languages concerned. The fact is acknowledged that the use of language is of vital interest and a basic condition for not only fundamental research but also for correct understanding of all human relationships. These studies in India, generally following in the footsteps of advanced Western research (initiated well over a hundred years ago by E. BURNOUF in France), have therefore been rightly laying special stress on comparative work in Sino-Indian literatures. We may, however, remember one thing, namely, that Buddhism is still a living force in East Asia and the ancient Indian religious thought has been undergoing a continuous evolution in the regions of the Far East and developing new modes of thought and new cultural approaches. And yet the Indian (and to some extent also the Western) scholars have still to assess the modern trends critically in this religio-philosophical field for a deeper and more comprehensive understanding of its ideologies.

Turning to the second type of East Asian studies in India, inasmuch as a proper utilization of the indigenous literature being hardly in evidence here, and resting as they do mostly on second hand data furnished by European and American literature coupled with some personal impressions, a real objective research, in which direct experience through language would seem indispensable, cannot but be regarded as being still in an embryonic stage (except in rare cases like A. TAGORE's critical investigations into modern Chinese literature or CHAO KUO-CHUN's economic studies made in India). Facilities for modern East Asian studies, except at a few places like Santiniketan and Delhi, are conspicuous by their absence in Indian Universities. The establishment and consolidation of scientific research studies in this branch of knowledge must, therefore, depend upon the starting and promoting of a few fullfledged Institutes specially devoted to training Indians in the various aspects of cultural life in East Asia; and this could be achieved only with the fundamental knowledge of the languages and of the ancient, medieval and modern literature of the various regions comprising the Far East as a prerequisite.

IRANIAN STUDIES

M. F. KANGA

In the whole of India, Bombay is the only centre where Iranian studies may be said to be flourishing. These studies are being cultivated mainly in the Sir J. J. Zoroastrian Madressa and the Mullan-Feroze Madressa. It is now learnt that both these Madressas are amalgamated. The University of Bombay has no Chair for Iranian Studies, but the subject was introduced into the curriculum of the Bombay University through the efforts of the late Mr. K. R. CAMA and Dr. Sir Jivanji MODI. To perpetuate the memory of the late Mr. K. R. CAMA, the famous Avesta Scholar and Orientalist, an Institute was founded at Bombay. This Institute, which has a magnificent library with a number of important and unique manuscripts in Avesta, Pahlavi, Sanskrit, and Persian languages, now affords all facilities for research in Iranian studies. A number of universities in the United Kingdom and Europe have Chairs for Iranian Studies, and it is to be hoped that Indian universities also will pay greater attention to the proper development of these studies which are important not only in themselves but also from the point of view of the advancement of Oriental Studies in general.

As for the progress of Iranian studies in India since Independence, it is a matter of great gratification that important works in the field have appeared during this period. The output of research work by Parsi scholars has been fairly large and of considerable value and importance, but one had to mourn, in recent years, the sad deaths of Ervad B. M. DHABHAR, Prof. Dr. I. J. S. TARAPOREWALA, Dastur Dr. Maneckji DHALLA, Prof. Dr. J. C. TAVADIA, Prof. Dr. J. M. UNWALA, and Mr. R. F. GORWALA.

A work of great use and importance to Iranian scholars was the Pahlavi Text of *Yasna* and *Visparad* published by the veteran scholar Ervad B. N. DHABHAR, in 1949, under the auspices of the Parsi Punchayet Trust, Bombay. This silent and venerable scholar has rendered invaluable and selfless services to the cause of Iranian studies. Prof. SPIEGEL first published the text of the Pahlavi *Yasna* and *Visparad* in 1858 under the title *Avesta, die heiligen Schriften der Parsen*, II Band : *Visparad und Yasna*. This text was based on only one Manuscript K 5. It was very fortunate for us that, in spite of his advanced age and weak eye-sight, Ervad DHABHAR was able to collate five important manuscripts of the Pahlavi *Yasna* for his edition. Ervad DHABHAR

gives, in his Introduction a compliment to the great efforts of the copyist of old Pahlavi texts, through whose zeal several important Pahlavi texts have been handed down to us. The most important feature of this publication is the Glossary appended at the end of the volume. A glance at it will show the editor's deep and vast knowledge of Iranian literature, particularly of Pahlavi literature. Orientalists in general and Parsi community in particular will ever remain indebted to him for his selfless service to the community, to the Zoroastrian religion, and to Iranian literature.

The second important work is Pahlavi *Vendidad* (*Zand i J vīt-Dēv-Dāt*), Transliteration and Translation in English, a work of another eminent Pahlavi scholar, Mr. B. T. ANKLESARIA, published under the auspices of the K. R. Cama Oriental Institute in 1949. This work of Mr. ANKLESARIA was his prize essay written by him in 1932. Before this, the complete translation of the Pahlavi *Vendidad* in Gujarati was prepared by Dastur Dr. Jamaspji M. JAMASPASANA and published in 1908 by his son Dastur KAIKHUSHRU, which has since been in use by the Parsis. The above-mentioned is Mr. ANKLESARIA's posthumous book. The author has not mentioned in his work the manuscript or the text on which his transcription and translation are based. In the preface (p. X) the editor says that "the transliteration represents only the Pāzand version of the Pahlavi *Vendidad*". But this so-called Pāzand transliteration is based neither on philology nor on the traditional knowledge of the Dasturs of old. Even Avestan passages quoted by the Pahlavi commentators are not correctly understood and translated by the author. The translation of the Pahlavi *Vendidad* is thus neither lucid nor intelligible.

Of late, *Gāthās* or Psalms of Zarathushtra have attracted the attention of both European and Parsi scholars. Prof. Dr. TARAPOREWALA published, in 1951, *The Divine Songs of Zarathushtra: A Philological Study of the Gāthās of Zarathushtra*. Prof. TARAPOREWALA has been a student, professor and research scholar since the turn of the century. He has gone through the various versions of the text of the *Gāthās*, stanza by stanza, with an ingenious system of word numeration that permits even a novice to check the translation and criticise its value. An English rendering of the German translation by his teacher Prof. Ch. BARTHOLOMAE is also given which adds to the usefulness and importance of the work. In his translation, Prof. TARAPOREWALA has rigorously followed a fundamental principle which most of the scholars have ignored, namely, "a unit of verse is also a unit of sense", and he has given his renderings in simple, readable and at the same time lucid and thoroughly intelligible language, which appeals to the heart and the head. The philological and learned discussions will prove very useful to the students and scholars of Iranian studies. In his exhaustive and scholarly introduction Prof. TARAPOREWALA has enumerated the main

principles which have guided him in the work of translation and interpretation of the message of Zarathushtra, the prophet of ancient Iran. The unconscious tendency to read into the text the beautiful things that one would like to find there for one's own satisfaction and spiritual comfort, which is known by the term "subjectivism", is noticed in this book and has exerted considerable influence on the author's exposition. At the outset, the author has discussed at length the Aməša-Spəntas who figure so frequently in the *Gāthās*. Here he differs from the views of Western scholars who have always regarded these names as "personified qualities" of the Supreme. According to Prof. TARAPOREWALA they are to be regarded as distinct entities or beings and they can best be regarded as "Rays" or "Aspects" of the Godhead. No scholar has dealt with the theme of the *Gāthā* metre so exhaustively and so systematically as Prof. TARAPOREWALA has done. The second Appendix deals with "the Family of Zarathushtra". This theme is rather polemical. In the entire atmosphere and tradition of Indo-Iranian culture in its ancient stages, and more especially in all the historically known Zoroastrian tradition, the trend is definitely against such a conception. The value of Prof. TARAPOREWALA's work is enhanced by its Glossary and General Index. Rev. Fr. ESTELLER remarks (*Journal of the Bombay Branch of Royal Asiatic Society*, Vol. 27, part I, 1951, 79 ff.): "This voluminous work could be properly termed a summary encyclopedia of the *Gāthās*; and a real encyclopedia it is, not only on the religion and ethics of the Zarathushtrian sermons and songs but also on their language, both philologically and stylistically, and on their text criticism. It is the right fruit of a life's work in which love's labour and labour's love have created a monument of painstaking scholarship and scholarly reverence and devotion. As a complete vade-mecum to the *Gāthā* study it neglects no aspect which may interest the scholars. To the *Gāthās* he is and will remain a veritable modern Sāyana (with all the qualities and limitations of that great and encyclopedic Sanskrit scholar) and his work will constitute a milestone."

Dr. J. C. TAVADIA, Lecturer in the University of Hamburg and visiting Professor of Zoroastrian Studies, Visva-Bharati, Santiniketan, published the researches done by him during his two years' stay at the latter institution. These researches are published in two parts entitled *Indo-Iranian Studies* I and II, 1950 and 1952. The first part contains seven subjects, namely, (1) Comparative Study of Indo-Iranian; (2) Indo-Iranian Studies in India and in the West; (3) Iranistic and Islamic Studies; (4) Zarathushtra's Path of Peace; (5) Some gleanings from Al-Biruni; (6) Some remarks on a Sanskrit-Chinese Glossary with special reference to Iranian words therein; and (7) A didactic Poem in Zoroastrian Pahlavi. The second theme forms the Presidential Address delivered by the author before the Iranian section of the fifteenth Session of the All-India Oriental Conference held at Bombay

in 1949, and deals with the work done in the field of Iranian Studies in Europe and in India. In this he rightly suggests that, for a proper study of the *Avesta*, at least an elementary knowledge of Sanskrit should be imparted to the students of Avesta-Pahlavi. In the fourth article, the author has treated of the second chapter of the *Gāthā Ahunavaiti*, *Yasna* Hā XXIX. This article was written by the author for the World Pacific Meeting at Santiniketan in 1949. In the seventh and last article, the author has selected the Pahlavi text *Apar Xēm ut X rat i Farroxe-mart*, 3, 16-19, and has attempted to find out by means of scanning whether these paras were regular verses. He established a verse of eight-syllable lines, which is most primitive Indo-Iranian verse form known to us from the *Yāsts*. In this connection Prof. HENNING's paper on "A Pahlavi Poem", published in *BSOAS*, XIII, 3, will be found very suggestive. Dr. TAVADIA has given the text in transcription and translation of these sections of the text with some notes.

Indo-Iranian Studies II embodies the researches made by the author on the first three chapters of the *Ahunavaiti Gāthā* (Hās 28-30). The first chapter Hā 29 vividly describes the lament of the world over its miseries and call of Zarathushtra to end them. The second chapter (Hā 28) brings beautiful prayer and a noble programme of his for this purpose. The third chapter Hā 30 contains his Sermon on Good and Evil in the world, the choice from between them, and the consequences of it. It is Prof. NYBERG who for the first time introduced the system of naming the *Gāthās* after their contents by catch-words like Vision *Gāthā*, Wedding *Gāthā*, etc. Prof. HERZFELD uses the same or similar nomenclature. Following Prof. NYBERG and Prof. HERZFELD, Dr. TAVADIA called the *Yasna* Hā 29 "The Lament of the Cow" or "World-Pain (Welt-Schmerz) *Gāthā*". The second piece Hā 28 is entitled by him "Prayer and Programme of Zarathushtra", and the third chapter Hā 30 is designated by the author as "World-drama". HERZFELD called it "The *Gāthā* of Good and Evil". Dr. TAVADIA's reconstructed pronunciation of *Avesta* as published in his edition of the first three *Gāthās* is certainly a very fine piece of linguistic scholarship. This involves the omission of the repetition of verbal prefixes and unnecessary enclitics, epenthetic and other redundant vowels and diphthongs. The revolutionary views of Prof. ANDREAS in demanding *o*-vocalism and spirants instead of mediae have found following only among his pupils. Prof. BENVENISTE's system of restoration is a proper one; vocalism is brought in conformity with that of Sanskrit, but short diphthongs are written as *ai* and *au*. TAVADIA's translation is literal and intelligible. Commentary occupies many pages of this volume and reveals the author's depth of learning and scholarship in the field of Iranian Studies.

Dastur Dr. BODE and Miss Pilloo NANAVUTTY published, in 1952, under the auspices of Ethical and Religious Classics of East and West,

London, *Songs of Zarathushtra: the Gāthās*. The *Gāthās* were composed by the Prophet himself, interspersed with occasional verses by his immediate disciple. In this authoritative translation we get the glimpse of something of the power, beauty and fervour of the original. The Introduction, Notes and Glossary will prove of immense use to the reader to comprehend the spirit and doctrine of the Zoroastrian Faith. The object of this series is "to place the chief ethical and religious masterpieces of the world, both Christian and non-Christian, within easy reach of the intelligent reader." Dr. Sarvepalli RADHAKRISHNAN has written a Foreword to this book wherein he states that the beautiful work, edited with an excellent introduction and exposition by Dastur Dr. F. A. BODE and Miss NANAVUTTY, needs no special commendation from him.

Mr. Khabardar, a renowned Gujarati poet, has published a big volume of 844 pages entitled *New Light on the Gāthās of Holy Zarathushtra* in Gujarati in 1949. In this volume he has dealt with the *Ahunavaiti Gāthā* only, giving the text in transcription, translation and notes. Like Prof. NYBERG and Prof. HERZFELD he names each chapter of the *Gāthā Ahunavaiti* by catch-words. The author has taken great pains in the production of this work for which he deserves our admiration. From purely philological point of view this book is to be used with care. His reproduction in Vedic Sanskrit of the *Gāthās* will prove of immense use since it will throw light on the chaotic orthography of the original. The chapter on "The Metre of the *Ahunavaiti Gāthā* and the Accents embodied in it and specific differences in Phonology between the *Gāthās* and the Vedas" deserves careful consideration. At the end of the book, the author has added three Appendices which are illuminating and interesting: (1) Astrological Foundation of the *Gāthās* of the Prophet Zarathushtra and His Religious Philosophy; (2) The Birth-era of the Prophet Zarathushtra and the most Remote Antiquity of the Language of the *Gāthās*. (3) A Glossary of the words of the *Gāthās* as found in the Vedas. It may be added that this same work has been published in English in 1951.

Dastur Dr. M. N. DHALLA of Karachi has published in 1949 a book entitled *Ancient Iranian Literature*. The author has divided the ancient Iranian literature in four periods. Chapters I, VII, VIII and XXVI contain short excursions on the languages, scripts, and literatures of these four periods. In the remaining chapters the author has given selections from the literatures of these four periods in free translations. In this book, Dastur Dr. DHALLA has not taken into account the archaeological and linguistic discoveries made in Central Asia during the early decades of this century. The book contains a very good bibliography, which will prove very useful to the students of Iranology.

In 1953 the Rāhnumāe Mazdayasnan Sabhā published a posthum-

ous work of Mr. B. T. ANKLESARIA: *The Holy Gāthās of Zarathushtra*, Transliteration and Translation in English with Prologues. Mr. ANKLESARIA's work has a feature of its own and exhibits the results of life-long study of Iranian lore. The translation of each chapter of the *Gāthās* is preceded by introductory remarks and main ideas which will be of interest to the public in understanding the text. The value of the book would have been enhanced if the author had given philological and explanatory notes.

Professor D. D. KAPADIA published, in 1953, *Glossary of Pahlavi Vendidad*. In the preface the author has given a rapid survey of the mass of glossarial literature on the Pahlavi language. Dastur Dr. Hoshangji Jamasp ASANA published his *Glossary of the Pahlavi Vendidad* some years ago, and it is still important and useful. There has been a steady progress in the study of the Pahlavi language in recent years and Prof. KAPADIA has made use of DHABHAR's *Glossary of Pahlavi Yasna* and Jamasp ASANA's *Glossary of Pahlavi Vendidad* in his work. An important feature of KAPADIA's *Glossary* is the system of arranging words according to their primary characters and not according to their phonetic values. The author remarks (Preface p. IX): "to search for a word in a dictionary so arranged one has not to explore the possibility of a variety of pronunciations, and grope his way out, but he has simply to look out at the characters of which the word is composed." This system is really admirable. The author admits in the Preface (p. XII) that he lays no claim to originality in publishing the *Glossary*. The Avesta word *yāmō-paēka* (*Vend.* 8. 85) is translated into Pahlavi version by *dōsēn-karān* "potters" with *dōsēn* used for the adhesive stuff "clay". The same word *dōsēn* occurs in the *Gr. Bundahishn* 118. 8 and *Dēnkart* (ed. by MADAN) 521. 9 *yāmak i dōsēn* "clay vessel" and 521. 11-12: *dōsēn yāmak*. This Mid-Pers. word is left untranslated by Mr. ANKLESARIA in his *Pahlavi Vendidad*, p. 221. Prof. KAPADIA has also omitted to mention this word in his *Glossary of Pahlavi Vendidad*. He takes the word *Čč* to be an ideogram for Ir. *dālman* and translates it as "eagle" without quoting any reference. This word *Čč* represents a word *dār*, *dāl*, meaning wood, hard substance, and in fact in *Gr. Bundahishn* 19. 13 both the ideogram and the Iranian word are quoted together. This important word has been dealt with by Prof. HENNING in *JRAS*, 1942, p. 233, by Prof. BAILEY in *Zoroastrian Problems in the Ninth Century Books*, 1943, p. 137, and by Prof. R. C. ZAEHNER in *Zurvan, A Zoroastrian Dilemma*, p. 309.

Another outstanding work on the Pahlavi text is a posthumous publication of the late Mr. B. T. ANKLESARIA, namely, *Zand-Ākūsīh—Iranian or Greater Bundahishn*. It was published in 1956 under the auspices of the well-known Rāhnumāe Mazdayasnan Sabhā. Dastur Dr.

BODE has written a preface to this work which is illuminating and informative. The author seems to have based the transcription on the text edited by his father Ervad T. D. ANKLESARIA. The translation is very literal. The value and importance of this book would have been enhanced if the author had given philological notes and commentary. Another posthumous work of Mr. B. T. ANKLESARIA entitled *Zand-i-Vahuman Yasn* saw the light of the day in 1959 although it was prepared by the author without any introduction and notes as early as in 1919. The present edition of the *Zand-i-Vahuman Yasn* is based on two manuscripts K 20 and DH. The author has given transliteration and an English translation which is not accompanied by notes and comments. Absence of introductory remarks, notes and comments detract the importance of such a text. Dr. J. M. UNWALA has written a Preface to this book. Dr. E. W. WEST had published in 1880 his translation of the *Zand-i-Vohuman Yasn* based on the manuscript K 20 only in the S. B. E., Vol. V. In 1899, Dastur Kaikobad Adarbad Dastur NOSHERWAN published his manuscript DH of the *Zand-i-Vohuman Yasht* in photo-zinco facsimile edition with transliteration into English and Gujarati and translation into Gujarati, and this edition is generally quoted by European scholars as NOSHERWAN's edition. In 1944, Sadeq HEDAYAT of Tehran published the Pahlavi *Zand-i-Vohuman Yasn* with transliteration in Persian characters and translation and critical notes in Persian. Mr. ANKLESARIA has added at the end of his edition two Pahlavi fragments *Gāsān* the Manuscript DH, entitled *Drāyīš n-i-Ahriman Ō dēvān* and *apar Vitartakān X^vānd*.

In 1962, the K. R. Cama Oriental Institute published another posthumous work of Mr. B. T. ANKLESARIA entitled *Rivāyēt-i-Hēmit-i Ašavahištān—A Pahlavi Text*. Dr. WEST in his *Essay on Pahlavi Literature* states: "The Revayat of Hēmit-e Ašavahištān is a collection of about 270 inquiries and replies containing about 22000 words." The saint Hēmit-i Ašavahištān who gave replies to the 44 questions asked by Ātar-Gōšasp-i-Mihr-Ātaš-i-gūšnasp, was the son of Ašavahišt-i Gōšn-jāmān (See my paper on "Sitikar Nāmaki Manušcihr Gōšn-jāmān" in *Prof. Pouré Davoud Commemoration Volume*, Bombay, 1951). The subjects treated of in this Pahlavi text are various and cover many aspects of the social and religious life of the Zoroastrians during the time when the text was written. This work is extremely interesting and throws some light on the relationship between Zoroastrians and Moslems in the first centuries of the Islamization of Persia, and it is more explicit than the *Mātikān i Hazār Dāristān* on many points of law with which that work is concerned. Reference may be made here to Prof. MENASCE's article "La Rivāyat d' Hēmit i Ašavahištān" in the *Revue de l'Histoire des Religions*, 1962, which deals with the contents of the text.

Dr. J. M. UNWALA published, in 1955, *Salmān Pāk and the Spiritual Beginnings of Iranian Islam*, which is the English translation of Louis MASSIGNON's French lecture delivered at the Musée Guimet, Paris, on May 30, 1933. Prof. MASSIGNON has based his thesis on *Salmān Pāk* on a long and very important Hadith written in Arabic called *Khabar Salmān*, and on all other available manuscript materials and has referred to works on the same subject by European scholars. His opinion on the subject of *Salmān Farisī* should be regarded as authoritative and reliable. Dr. UNWALA has given a synopsis of *Salmān Pāk* in his Preface. It is evident from this synopsis that there is no mention of Salmān as Dastur or High Priest of the Zoroastrians, or of his identity with Dastur Dinyār, or of his brother Mahdi Farrukh b. Shakhshān, as generally believed. It may be added that, in the entire Pahlavi literature, no reference about Salmān as Dastur Dinyār is noticed. A glossary given at the end of Dr. UNWALA's book is very useful.

In 1959, Iran Society, Calcutta, published Dr. UNWALA's important work on *Contribution to Modern Dialectology—The Luri and Dizfūli Dialects*. This work contains an incomplete collection of Luri and Dizfūli words made during the author's stay at Susa from 1927 to 1939. The Lurs were originally residing in the Poshte Kūh region, situated to the north of Dizfūl. The dialect which they speak is called in this work Khūzistāni Arabic. The author has tried to arrange the words under certain headings such as particles, adjectives, verbs, animals, birds, cereals, fruits, flowers, etc. The words of Luri, Dizfūli, and other dialects noted therein are arranged alphabetically in an Index (pp. 57-73). In this collection the author has occasionally quoted the equivalents of Luri and Dizfūli words found in other Persian dialects, which are etymologically connected with them, as also their modern equivalents.

As the Government Research Fellowship Lecturer of the K. R. Cama Oriental Institute, Dastur Dr. Framroze A. BODE delivered a series of four lectures in 1958 on "the Constitution of Man", "Urvan, the Soul", "the Doctrine of Fravaši," and "the Concept of Immortality in Zoroastrianism." These lectures have been published in the *Cama Oriental Institute Journal*, No. 40, in 1960, and then reprints have been made available as separate publication. Dastur Dr. BODE has examined the Avesta literature minutely and has pointed out that the ancient Iranians had very clear ideas about the physical constitution of man and his nature as also about the soul and other spiritual faculties. The author has unfortunately restricted himself to Avestan sources only and has neglected Pahlavi books which explain and develop the Avestan ideas fully and in a coherent way. For Pahlavi sources Prof. Sir Harold BAILEY's monumental work *Zoroastrian Problems in the Ninth Century Books* would have proved very useful to the author. Dastur Khurshed

DABOO, the High Priest of the Parsis of Bombay, has written a Foreword to this book.

In 1960, I have published a book entitled *Čitak Handarž i Pōryōtkēšān- A Pahlavi Text*. In it I have given a new edition of the Pahlavi text, transcription, translation into English with Introduction, and a Critical Glossary. I quote below the opinion of Dr. Hanns-Peter SCHMIDT, Lecturer in the University of Tübingen, Germany, on my book: "The small Pahlavi Text 'Admonitions of the Ancient Sages' or, as it is also called, 'Book of Counsel of Zartusht', can be styled as a Zoroastrian Catechism. It contains in a nutshell the doctrines and the view of life of Zoroastrianism in Sassanian times. Although the text is written in a simple and straightforward style, a number of phrases have defied the efforts of the interpreters up to now, as it is the case with all Pahlavi writings. ERAD KANGA, well-known as an erudite and competent scholar of Iranian, has successfully attempted to give a new edition, transcription and translation, in which many a crucial point has been elucidated. The book also comprises an elaborate glossary where many difficult words are discussed in great detail and special attention is given to modern research. KANGA's work can whole-heartedly be recommended as a reliable primer of Pahlavi, and fellow-workers as well as novices in the field are deeply indebted to the author. Sir Harold Bailey, Professor of Oriental Studies, University of Cambridge, has written a Foreword to this book".

I have recently published, in two volumes, an authentic edition of *Avesta* in Devanāgarī script under the auspices of Vaidika Saṁśodhana Maṇḍala, Poona. In the first volume, I have edited, with the assistance of Shri SONTAKKE, the Avestan text of *Yasna* and *Visparat* after careful and critical examination of the editions of WESTERGAARD, SPIEGEL, GELDNER, T. D. ANKLESARIA, MILLS, and KANGA. In the Introduction, I have dealt with the *Avesta* literature in general and the contents and composition of *Yasna* chapters in particular. I have incorporated in this volume a note on "Para Yasna" specially written by Dasturji Saheb Khurshed DABOO. Ritualistic instructions are given in the foot-notes. In the second volume, I have edited the text of *X^oartak Avistāk* prayers and *Yašt*s and *Yašt* fragments known as *Hāḍōxt Nask* and *Vištāsp-Sāst Nask* respectively, based upon the editions of WESTERGAARD, GELDNER, T. D. ANKLESARIA, KANGA, H. WELLER, Stig WIKANDER, HERTEL, and GERSHEVITCH. In the Introduction, I have given exhaustive notes on the contents of the *X^oartak Avistāk* and *Yašt*s and the part played by them in the ancient Iranian literature. The edition of the *Avesta* in Devanāgarī is being published for the first time and the Vaidika Saṁśodhana Maṇḍala is to be congratulated on this undertaking. Prof. Dr. V. RAGHAVAN in his Presidential Address at the 21st Session of the All-India Oriental Conference, Srinagar, Kashmir, rightly remarks:

“There is further the need to enrich Vedic Studies by a correlated pursuit of Iranian Studies and for Sanskritists to become conversant with the *Avesta*. Vedic scholars possessing this kind of combined equipment today could be counted on one’s fingers. The Devanāgarī edition of the *Avesta* that has been undertaken by the Vaidika Saṁśodhana Maṇḍala of Poona will go a great way in creating this interest in Avestan studies among Sanskrit scholars. Outside the field of Vedic philology and mythology too, Iranian studies are useful. There are concepts having an Iranian character which we can trace in early Indian thought, and in the critical edition of the *Mahābhārata* too we find interesting Iranian material.”

ISLAMIC STUDIES

M. NIZAMUDDIN

From the earliest times, India has been the home of a great civilization imbued with sublime ideals of life and profound philosophy and learning. It has, therefore, attracted the attention of great minds and leaders of thought of different nations at different times. The record of such activities of this sub-continent is full of epoch-making events in the history of Eastern Civilization which has resulted in a synthetic culture, so to say, unity in diversity, intermingling of races and ideas, impact of various cultural movements and social customs resulting in homogeneity—unique in certain respects.

The advent of Islam and its expansion in India is also one of those dominant factors which have augmented the bulk of the literary and cultural history of India. Since the Muslims were followers of a monotheistic religion which was infused with humanitarian principles of social justice, moral rectitude, spiritual uplift, equality of rights, and dignity of labour, it was welcomed at every step and resulted in the spread of humane civilization during the medieval period. Islam had brought to India a luminous torch which rescued humanity at a time when old civilizations were on the decline and lofty moral ideals had got reduced to empty intellectual concepts. Therefore, the concepts of Islam gained ground in the social structure of Indian society and were more widely spread in the world of thought and learning than in the world of politics and administration, leading to change of dynasties and conquests of vast States.

The spiritual conquests of a few pioneer Muslim saints and Sufis, who spread the mission of Love and Truth and Divine Unity and established the reign of peace, prosperity, and equality by sacrificing their lives for the good of humanity, are enough to show the spirit of Islam and the depth of its thought and learning. The first great manual of Sufism, the *Kashf ul-Mahjūb* of Hazrat Dātā Ganj Bakhsh, 'Alī-al-Hujwairī, the works and teachings of Khwājā Mu'īnu'd-Dīn of Ajmer, Mir 'Alī al-Hamadānī of Kashmir, Hazrat Nizāmu'd-Dīn Awliyā and of his disciple, the great poet Amīr Khusraw of Delhi, are a few instances in point, which have resulted in the continuity of Islamic studies in India up to our own times and have infused great spiritual and literary enthusiasm for the study of Islam in our days.

This short account relates to the assets of Islamic religion and the

fruits of its study during the last two decades since the achievement of Independence, which are the outcome of the long labours of the pioneers in the field of Quranic Commentary and sciences, in the domain of the study of *Ḥadīth* (Tradition), *Isnād*, *Rijāl*, the various Schools of Law, Jurisprudence, dialectics, scholastic theology, *Uṣūl-i-Dīn*, exposition of the creed and faith of Islam, the concepts and practice of religion, the spiritual conquests of Islam in the field of Sufism, ethics, and in the production of philosophical dissertations, original texts and critical studies on the various movements that flourished in India during the last 15 years.

In the field of Islamic Studies, India has in no way been inferior to other Islamic States and countries during the past centuries, and now, after Independence, in spite of Partition and other handicaps, Indian scholars have contributed materially to the study and exposition of their religion both in traditional and modern way of thinking and have kept the torch of learning alive in India. The Jam'iatu'l-'Ulamā-i-Hind, the Theological Seminars of Deoband, Saharanpur, Lucknow, Azamgarh, Delhi, Rampur, Bhopal, Hyderabad, Madras, Malabar Coast and down to the south in Ceylon have been striving to bring out works of classical value for the benefit of their co-religionists in Arabic, Persian and Urdu. The major Indian Universities, namely, the Muslim University, Aligarh, the Delhi University, and the Agra, Allahabad, Patna, Calcutta, Madras, Hyderabad, Bombay, Gujarat and other Universities have post-graduate Departments in Islamic Studies. Experts and scholars of long standing have been associated with academic work in these Universities and other private institutions and are bringing out series of volumes and critical studies in modern style. An attempt is made here to give a digest of their achievements.

The core of Islamic faith is enshrined in the Quranic Sciences both in its traditional way of interpretation and in the rationalistic style of comment and exposition. In this field, India has always led the way to a proper study of the various subjects covered by these basic branches of knowledge and has produced mighty Commentaries and Translations in Persian and Urdu, which supplement the knowledge provided by the scholars of Arabian countries and other Middle Eastern centres of learning. The *Fawzu'l-Kabīr*, an erudite commentary of the *Qur'ān* and the *Hujjatu'llahu'l-Bālighā* of Shāh Waliullāh Dehlawī are but two specimens of this type of engrossing nature that have influenced later writers.

The doyen of Islamic Studies in India, the veritable Shaikhul-Islām, the Scholar, the Statesman, and the Philosopher, the late Maulānā ABU'L KALĀM ĀZĀD laid the foundations of a new system of Commentary of the *Qur'ān* by his famous *Tarjumānu'l-Qur'ān* which he could not

complete owing to his multifarious activities in the making of new India. This work has held its sway over the votaries of Islamic religion in various countries and has exercised great influence in the field of modern study of the Holy Book in the wake of two pioneers, 'Allama Rashid RIZĀ and Muftī Muḥammad 'ABDUH of Cairo. This work is now being revised and translated under the direction of the Sahitya Akademi, New Delhi, in various languages and a newer edition of it is in preparation. Secondly, the commentary, translation and exposition of the *Qur'ān*, both in English and Urdu, by one of the greatest contemporary authorities on the subject, Maulānā 'ABDU'L-MĀJID DARYĀBĀDĪ holds the place of honour in the field of Quranic studies in our times and serves as an indicator to the progressive study of Islam in India. There are, however, other types of studies and revised editions of the Arabic original commentaries that have been prepared during these days, and some of these which are prominent in their contents are mentioned below.

The *Qisasu'l-Qur'ān* or the stories of the early prophets mentioned in the *Qur'ān* is a marvellous study of the pre-Islamic messengers of God and His Mission on Earth bringing it down to the last of the prophets, Muḥammad (may God's peace be on him). This is a comprehensive study of the late Maulānā HIFẒU'R-RAḤMĀN, President of the Jam'iatu'l-'Ulamā-i-Hind, Delhi, who devoted his whole life to the study of Islam in all its aspects and upheld its prestige in India as a great nationalist Muslim and a social worker of unsullied character. *Arzu'l-Qur'ān* or the geography of the lands mentioned in the Holy Book is also a great scientific contribution to the study of the *Qur'ān*. Its author, the late Maulānā Sayyid Sulaymān NADVĪ, the famous disciple of the late 'Allama SHIBLĪ, has left an indelible mark on the study of Islamic subjects in our times. Another important work on the etymology of the *Qur'ān*, the *Lughātu'l-Qur'ān* or the Dictionary of the Words in the *Qur'ān* by Maulānā 'Abdu'r-Rashid NU'MĀNĪ and 'Abdu'd-Dāim JALĀLĪ is worth mentioning.

The *Tadwīn-i-Qur'ān*, a posthumous compilation of the late Maulānā Munāzir Aḥsan GILANĪ, and his other comprehensive twin-work on the *Compilation of the Traditions* are also an authentic record of his marvellous scholarship. Other notable contributions on the study of the *Qur'ān* are Dr. WALĪU'DDĪN's treatise on *The Qur'ān and the Making of Character* and Dr. S. A. LATĪF's *The Mind that Qur'ān Builds*. The Arabic Text of Ibnu'l-Khattābī's *al-Bayān fi I'jāzil-Qur'ān* is another solid work that has been edited by Dr. 'ABDU'L'ALIM, Director of Islamic Studies in the Muslim University, Aligarh.

Next to the *Kitāb* or the Revealed Book comes the *Sunna* or the Tradition of the Prophet in the order of Islamic studies. Indian scholars, even in the present times, are reaping a rich harvest in this field both

scholastically and in its practical application and have proved themselves to be worthy of the great predecessors in the line.

These Sayings and Acts of the Prophet have been preserved and authentically recorded from the earliest times and handed down from generation to generation as a sacred relic. The Transmission of the Six Canonical Books known as the *Ṣiḥāḥ-i-Sitta* and works of other traditionists is in itself a mighty task, and modern India has shared this burden most magnificently and produced a galaxy of authors, reciters, recorders, editors, transmitters and commentators who are working in different parts of the land and shedding light on the various facets of the life of the Prophet.

India possesses a tradition of the Shuyūkhū'l-Ḥadīth or Professors or Teachers of Tradition, names of some of the illustrious scholars who have devoted their lives to this field of study are recorded with great indebtedness and admiration.

The late Maulānā Husain Aḥmad MADANĪ, the flower of the Jam'iatu'l-'Ulāmā-i-Hind, the late Maulānā Muḥammad ILYĀS, commentator of the *Sharḥu'l-Taḥāwī*, his pious son, Muḥammad YŪSUF, the compiler of the *Hayātu's-Sakāba*, a compendium of the progress of the Mission of the Prophet based on original apostolic sources, the late Maulānā Moḥammad ZAKARIYYA of the Mazāhiru'l-'Ulūm, Saharanpur, Maulānā Iḥtishamu'l-Ḥasan KANDHALAWĪ, Muftī S. Maḥdi ḤASAN of Deoband, Maulānā Manzoor Aḥmad NU'MANĪ, editor of *Al-Furqān* and *Nidā-i-Millat* from Lucknow, Maulānā Muḥammad Ṭayyib QĀSIMĪ, the moving spirit of the Deoband College, Maulānā Muḥammad FAKHRU'DDĪN of Deoband, Ra'īs Aḥmad Ja'fari AN-NADVĪ, the late 'Abdu'r-Razzāq MALI-ḤABĀDĪ, Sayyid Muḥammad Badr-i-'Alam MADANĪ, Muḥammad Taqī, AMINĪ, Ghulām Rasūl MIHR, Qārī Sajjād ḤUSAIN of Fatehpūri, Delhi, the late Muftī 'ABDU'L-LATĪF, the late Maulānā Munazir Aḥsan GILĀNĪ, the late Manlānā 'ABDU'L-QADIR, Maulānā ABU'L-WAFA, President of the Iḥyā'u'l-Ma'ārif-in-Nu'māniyya of Hyderabad, Maulānā 'ABDULLĀH SHĀH, compiler of the *Zujāj*, Maulānā 'Abdu'l-Barī NADVĪ, an authority on Islamic philosophy, Prof. Najīb Ashraf NADVĪ, Director, Reseach Institute of Bombay, Maulānā Moḥammad Sa'yeed AKBARĀBĀDĪ, the author of the Comprehensive Biography of the first Caliph Hazrat Abū Bakr and Maulānā Muḥammad Zafar Aḥmad DEOBANDĪ, co-editors of the *Burḥān*, the band of scholars at the Dāru'l-Muṣannifin (Shibli Academy) at Azamgarh, the late 'Abdu's-Salām NADVĪ, Shāh Mu'īnu'ddīn-Aḥmad NADVĪ, Mas'ūd 'Alī NADAVĪ, Ṣabaḥu'ddīn 'ABDU'R-RAḤMĀN and his colleagues, and Dr. Muḥammad Zubayr SĪDDIQĪ, former Sir Asutosh Mukerji Professor of Islamic Studies at the Calcutta University, whose latest work in English *Hadith Literature* on the Evolution of Tradition is a model of scientific study. Besides, there are others who have been luminaries of

Hadith literature in India and have rendered incalculable service in this field.

Among the Indian Institutions that have advanced this cause by publishing original unpublished Arabic texts of the early centuries of Islam, the place of honour has to be given to the Dā'iratu'l Ma'ārifil-'Osmāniya of Hyderabad which has been continuing the tradition of editing and publishing comprehensive compendiums and basic sources of Tradition for the last seventy years and has earned a wide reputation among international institutions of Islamic Studies in the world. During the last decade a series of works have been produced by this Institution which have filled a great gap in the study of the Hadith literature. The second and the revised edition of the *Kanzu'l-'Ummāl* of 'Alī al-Muttaqī al-Hindī, the most comprehensive and systematically arranged collection of Traditions according to legal chapters, the third and the most improved edition of the *Tazkirat-ul-Huffāz* of Imām adh-Dhahabī, the famous Dictionary of the Traditionist, the first edition of the *Jarḥ-wat-Tadīl* of Imām Abū Ḥatīm ar-Rāzī in nine volumes, one of the pioneer works dealing with the Science of Criticism which paved the way for a correct appreciation of the merits and demerits of the early Traditionists in Islam, the *Ikmāl* of Amīr Ibn Mākūlā, the great successor of the Khāṭīb al-Baghdādī in fixing the correct etymology and readings of proper names which serves as a touchstone for the names of the Traditionists mentioned in the whole of the Canonical literature, the missing third volume of the *Ta'rikhu'l-Kabīr* of Imām Bukhārī, a comprehensive Dictionary of Biography of the Traditionists, and lastly the great *Kitābu'l-Ansāb* of as-Sam'ānī, an Encyclopaedia of Ascriptions of the Traditionists in Islām from the earliest times down to the 6th century A. H. Since Professor MARGOLIOUTH had published the facsimile of this work, the Islamic scholarly world was wanting to have a critical edition of this important work. Several attempts were made in the Middle Eastern countries, but the late Khalil MARDAM BEY, President of the Arab Academy of Damascus, encouraged the then Director of the Dā'ira to take up this great undertaking. To Maulānā 'Abdu'r-Raḥmān YAMĀNĪ, an erudite scholar of Tradition, goes the credit of having edited the last three important works mentioned above. Much of the critical material from different countries and sources was supplied by its former Director for standardisation of these texts which in itself involved great acumen and continuous labour in producing critical editions of such comprehensive, invaluable, basic and original sources of Tradition. These works will serve as monuments to Indian scholarship for ages.

There are, however, other individual studies and editions produced by different scholars in different places which augment the bulk of Hadith literature, such as the *Sharḥ Adabū'l-Mufrad* of Imām Bukhārī edited by Maulānā FAZL-I-AḤMAD of Hyderabad, the *Musnad-i-Humaidī*

by Maulānā Ḥabībūr-Raḥmān AL-‘Azamī, the *Rijālul Hind wa’s-Sind* edited by the famous scholar of Tradition, Qāzī Moḥammad Aṭhar MUBĀRAKPURĪ, the *Mir’atul-Maṣābīḥ*, a commentary of the *Miskātul-Maṣābīḥ*, edited by Maulānā ‘Ubaydullah MUBĀRAKPURĪ, the *Zujājul-Maṣābīḥ*, a parallel compilation of the Ḥanafite Traditions on the lines of *Mishkātul-Maṣābīḥ* by Maulānā ‘ABDULLA SHAH, a divine of Hyderabad. The *Tuḥfatul Ashrāf* of al-Mizzi, a scientific index to the Six Canonical works is being edited by the profound scholar Maulānā ‘ABDU’ṢAMAD of Bombay, whose edition of the *Raddul-‘Ala’l-Mantiqiyīn* of Ibn Taymiah has won recognition for him in the Middle Eastern circles particularly in Saudi Arabia and Egypt. This scholar is now engaged in an important task assigned to him by the famous Publisher of Leiden, Brill, namely, printing of the *Concordance to Ḥadīth al-Mu’jam-ul-Mufakras* begun by Prof. WENSINCK. It is really a happy augury for Islamic studies that Arabic texts will hereafter be published in India on the scale of Beirut or Cairo or Damascus. There are other minor works of original value published from other centres, such as the *Ṣahīfa Ḥumām ibn Munabbih* by the profound scholar Dr. M. ḤAMĪDU’LLAH. Another important figure in the study of Islamic subjects is Maulavī Abū’l-Ḥasan ‘Alī AN-NADVĪ, the enlightened and worthy son of the late Maulānā ‘ABDU’L-ḤAYY, President of the Nadwatul-‘Ulāma of Lucknow, who is continuing the great tradition of his ancestors and has edited the compendious Dictionary of Biography of Eminent Indians known as the *Nuzhatul-Khwāṭir*, the *Thaqāfatul-Hind* and the *Jannātul-Mashriq* and other voluminous works of his father. The chief merit of these works is that they present the social, literary, and cultural life of India in lucid Arabic so that this sub-continent is known through its original sources and appreciated by other Middle Eastern countries and Islamic states. The recent studies of this scholar on various Islamic problems that confront the Muslims in India are also worthy of note.

Apart from Traditional literature, there have been numerous studies on the life and work of the Prophet, and various problems connected with Islam and the Muslims on the whole which are regretfully omitted for want of space in this survey to accommodate other branches of studies.

The third branch of study is Law and Jurisprudence and the Theological Schools of the Sunnite and the Shi’a. In this connection, the work of the Iḥyāul-Ma‘ārifin-Nu‘māniyya of Hyderabad and more particularly the researches of Maulānā ABU’L-WAFĪ, its President, and his band of genuine workers have to be taken into account. This institution with its own meagre resources has been able to bring out during the last thirty years more than a dozen invaluable and original works of the School of the great Ḥanafite Imām, Abū Ḥanifa an-Nu‘mān b. Thābit al-Kūfī of the

middle of the 2nd century A. H., and of his disciples : His own work, the *Kitāb al-‘Ālim-wa’l-Mut‘allim*, the *Kitābu’l-Āthār* and the *Kitābu’r-Rādd ‘Alā-Siyaril-Awzā’i* by his great disciple Imām Abū-Yusuf, the *Jām‘iul-Kabīr* of Muḥammad Ibn Ḥasan ash-Shaybānī, another disciple, *Mukhtasaru’t-Taḥāwī*, the first work on Ḥanafite Law by Imām-Taḥāwī, the *Uṣūl-Sarakhsī* by Muhammad Ibn Abī Sahl, and the *Manā-qib-i-Imām ‘Azam*. There are, however, more than a dozen works on the Ḥanafite School of Law that have been collected by this institution and are still awaiting publication. One of the main projects that has been aided by the Ministry of Scientific Research and Cultural Affairs, Government of India, New Delhi, is the publication of a critical edition of the *Kitābu’l-Hujjat* of Imām Muḥammad b. Ḥasan ash-Shaybānī who died in 189 A. H./805 A. D. This work deals with the controversial problems of Fiqh between the Schools of Kūfa and Madīna and Imām Muḥammad’s efforts to justify his School of Kūfa. The most efficient and saintly scholar of Deoband, Mufti MAHDĪ S. ḤASAN, has edited this work with copious notes during the last fifteen years. This edition will no doubt fulfil a great need.

There are several other institutions in India which are doing great work in the field of Islamic studies in general. One of the most prominent institutions that has produced nearly hundred volumes in the Urdu language contributed by specialists in various branches, such as biography of the Prophet, cultural history of India, philosophical and religious problems relating to the Muslims in India and the history of Islamic kingdoms, development of Sufism in India, the mission of the Prophet and the achievements of the early Caliphs, and the relations of the Arabs with India from earliest times, is the Dārul-Muṣannifin or the Shibli Academy. The foundations of traditional scholarship laid down by the great Shibli NU‘MANĪ and his worthy disciple Maulānā Sayyid Sulaimān NADVĪ have been strengthened lately by his successors Maulānā Shāh Mu‘īnu’d-Dīn Aḥmad NADVĪ, Maulānā Mas‘ūd ‘Alī NADVĪ and Ṣabaḥud-Dīn ‘Abdu’r-Raḥmān NADVĪ and the young band of scholars attached to this institution. Their main project in recent times has been to bring out a twentyfive-volume History of Medieval India, dealing chiefly with the various aspects of social, religious, and cultural life of India. Very recently, the *Ta’rikh-i-Da’wat-wa-Azimat* has been contributed by Abū’l-Ḥasan ‘Alī NADVĪ in two volumes to the series. The *Bazm-i-Ṣūfiya*, the *Iqbāl-i-Kāmil*, the *Ahl-ul-Kitāb*, the *Islām Aur ‘Arabi Tamaddun*, the *Hukama-e-Islām*, the *Tab‘-i-Tabī‘een*, the *Gulshan-i-Hind*, the *Jalwa-e-Hind*, *Gujarat ki Tamadduni Tarikh* by Maulānā Abū Zafar NADVĪ, and other tracts are worthy of mention. Its organ, the *Ma‘ārif*, serves as a standard monthly journal of Islamic studies with its trenchant views and reviews of books published in the Islamic world. The credit of maintaining its high standard of criticism

on various Islamic topics goes to its editor, Shah Mu'īnu'd-Dīn NADVĪ and his colleagues, coadjutors, and contributors.

Another similar institution, Nadwatul-Muṣannifin at Delhi, has till now produced nearly ninety works of high order, some of which have already been noted above. Its literary magazine, the *Burhān*, under the capable leadership of Maulānā Sa'yeed Aḥmad AKBARĀBĀDĪ is rendering great service to the cause of Islamic studies in India. Other famous theological seminars, the Dārul-'Ulūm of Deoband and the Mazāhirul-'Ulūm of Saharanpur, are the homes of the preachers of the faith and orthodox learning. A vast amount of religious literature has been produced by this institution in defence and propagation of Islamic ideals, and great authorities on the Commentary of the *Qur'ān*, the Tradition and Law have come out of it. Maulānā Muḥammad ṬAYYIB, the present Director of the institution, and his colleagues are radiating light and wisdom amongst the Muslims of India from this institution through their numerous tracts dealing with the problems that are confronting the community and safeguarding their interest.

Similarly, the Nadwatul-'Ulama of Lucknow is attempting to bring a synthesis of the old and new Schools of Sunnī Muslim thought and to cement the gulf between the various factions of Ahl-i-Sunnat and to prepare missionaries and interpreters of Islam in the right fashion. Several works in Arabic and Urdu, some of which have been mentioned above, have come out of this institution. In fact, Maulānā Abul-Ḥasan 'Alī NADVĪ is the focus of the Islamic teachings in India—his *Ta'rikh-i-Da'wat-wa Aẓīmat*, and *Islam and the World* and *Muslims in India* hold out great hopes for the future advancement of Islamic ideals and reformation of the Muslims in India. Dr. Muḥammad Āṣaf QIDWĀĪ's English versions of some of his writings go a long way to popularise his works amongst the English-reading public. The Academy of Islamic Research and Publications attached to this institution is manned by a group of scholars whose aim is to meet the necessities of educated sections of Muslims as well as non-Muslims and to spread a healthy atmosphere for the better understanding of the Islamic Faith and Practice and achieve national integration.

Among the modern institutions that are well equipped for research in Islamic subjects is the Institute of Islamic Studies in the Muslim University, Aligarh. It was established in 1954 with the object of studying Islamic Culture and Civilization in general and the political, social and cultural trends in the Arab world, Iran and Turkey, and is now conducting research of a high order in the Arabic, Persian and Turkish languages and literatures. In pursuance of the above objectives, this institute has brought out nearly 12 works out of which two or three that deal with purely Islamic subjects have already been mentioned

above. The rest have been referred to in the article on Arabic and Persian Studies.

A zealous band of workers infused with the spirit of research is working under the able guidance of Dr. 'ABDU'L-'ALĪM and is engaged in bringing out the works scheduled under the programme. The research scholars in this Institute are Dr. Maqbūl Aḥmad, Dr. Mukhtārū'd-Dīn Aḥmad, Dr. MUNĪBU'R-RAḤMĀN, Dr. Ṣaleḥ Aḥmad KAMAL, Dr. FAZLUR-RAḤMAN, and Dr. Akmal AYYŪBĪ, who are contributing many articles to the revised edition of the *Encyclopaedia of Islām* and other standard journals. An edition of the *Ṭabaqātū'l-Fuqahā' ush-Shāfi'īn* of Qaḍī Ibn Shuhba (d.851 A. H.) is being projected by this institution, apart from other literary works. It has held two sessions of the All-India Islamic Studies Conference in 1959 and 1962 which were of a representative character and the al-Mas'ūdī Millenary Celebrations in 1958 of which the Proceedings have already been published. It is also publishing a journal of high standard under the title of *Majalla 'Ulūm-i-Islamiyya* from 1960 onwards. Another scholar of this University whose contributions have earned him great name in literary circles is Prof. Khaliq Aḥmad NIZĀMĪ, the author of the *Religion and Politics in India during the 13th Century*.

Another society under the name of Islamic Research Association was established in Bombay with great enthusiasm. Padma Bhushan A. A. A. FYZEE, the moving spirit, conducted the affairs of the society for some time and brought out a number of works relating to the Isma'iliyya sect and other topics. Apart from the articles on Islamic subjects, his work on Mohammadan Law and his critical edition of the *Da'ā'imū'l-Islām* (Pillars of Islam) in Arabic will remain as his permanent contributions to the study of Islam in our days.

The *Islamic Culture*, the only journal in English of Islamic Studies in India, had provided a forum for Eastern and Western scholars to contribute original articles on various topics connected with the history, literature, society and culture of the Islamic peoples in the past and had acquired a great reputation as a standard periodical publication on Islamic subjects. It had maintained its standard for trenchant criticism and width of grasp and original contributions for the first three decades, but it appears that the level of some of its contributors and its printing and matter have undergone change recently, and it is hoped that it will rise to its former reputation and produce substantial results for the advancement of real Islamic studies and dissemination of correct knowledge.

In this short survey it is not possible to mention in detail other minor works that have appeared recently from different institutions, but it would be proper if scholarly studies such as the critical edition of the

medieval philosopher Jālahū'd-Dīn Dawwānī's *Shawākil-ul-Hūr fi Sharḥ-i-Hayākilī'n-Nūr* is noted here. This is a publication of the University of Madras, and deals with the Sufistic doctrines of the Suhrawardī Order promulgated by the Martyr Divine Shaikh Shibā-bu'd-Dīn Suhrawardī. This work has been edited by the late lamented Dr. 'ABDU'L-HAQ, the Arabist, educationist and leader of Muslim thought in South India. He later won recognition from Egyptian literary circles for his critical edition of the *Diwān Ibn-i-Sanā'u'l-Mulk* the Poet and secretary of Qāzī al-Fāzīl of Egypt who laid the foundation of modern classical Egyptian poetry. This work was published during the last year of his death in 1958 and was supervised by another great Arabist, the late Dr. Zāhid 'ALĪ, Professor of Arabic, Nizam College, Hyderabad, whose name was known to the Arabists by his famous critical edition of the *Diwān Ibn-i-Hānī* published from Cairo. The Professor also wrote in Urdu a comprehensive treatise on the Truth about Isma'īlite Religion *Hamāre Isma'īlī Madhhab Kī Haqīqat* which exposed the myth round the teachings of this sect and evoked admiration amongst the rightminded Muslims.

Another important work that has come out recently from Madras, in Urdu, is Prof. Moḥammad Yoṣuf KOKAN 'UMAR's Family History of the famous jurist of the South, Qāzī Badru'd-Dawla Walājahī, which in itself is a record of the scholastic activities of learned Muslims in the South.

Very recently two other basic works on the Biography of the Early Caliphs have been brought out by Dr K. A. FĀRIQ, Professor of Arabic in the Delhi University, under the title of the *State Letters of Hazrat Abu Bakr and Hazrat 'Umar*. These constitute important historical documents of the first century A. H.

In the end, it is gratifying to note that the Ministry of Scientific Research and Cultural Affairs, Government of India, New Delhi, has launched a scheme of publication of rare manuscripts and catalogues of manuscripts in Sanskrit, Arabic and Persian in the various libraries of India. This patronage of letters by the Government of India has laid the foundation of an invaluable series in the field of Oriental Studies which will redound to the glory of India and will add to the prestige of Indian Scholarship.

This short survey is closed with an apology to all those scholars who have made signal contribution to the study of Islam and yet whose names have not appeared for want of space.

HISTORICAL STUDIES : MODERN INDIA*

S. Roy

"More work has been done on modern Indian History in the British Isles than in India", so observed an eminent Indian historian in 1940 in the course of his presidential address to the modern history section of the Indian History Congress. But there has been such a prolific spate of writing on India's recent past since the above pronouncement was made that it is hardly possible to regard it as applicable to the present situation. A ready explanation of this proliferation seems to be provided by the increasing national awareness of the need for a history of India told by her own historians and adapted to the mood of the new age which Independence has ushered in. For the adage that 'every age needs its own view of history' has special applicability for a country in which it is widely held even among serious scholars that much of what the British wrote regarding India was not only Europe-oriented but was inspired by a "spirit of jingoism which looked at every event through official eyes and from the standpoint of imperial interests," and hence "suffered to a large extent from distortion and suppression of truth, biased judgment and wrong inference." No wonder that in such an atmosphere the task of rewriting history should cease to be a mere academic aspiration and become elevated to "a patriotic duty." If this duty has not been discharged in the pre-Independence era it was because "no Indian historian during the period (so we are told) dared discuss freely and in detail either the shady transactions of the British in respect to the princes and people of India, or the ignoble and selfish motives which inspired the Government of India in different spheres of activities." It seems thus logical that freedom should infuse a new vitality into Indian historiography and urge it to reconstruct India's recent past strictly from an India-oriented angle.

An outstanding example of this new approach is provided by Sardar K. M. PANIKKAR's *A Survey of Indian History* (1947), remarkable alike for its thesis that "the true history of India during the British period does not consist of the activities of the East India

* What the present paper proposes is simply to indicate the broad trends in Indian historical writing on modern India that have been in evidence since Independence. It is none of its objects to present an exhaustive list of all the important works that have been either undertaken or completed during the period, nor to attempt an assessment of the quality of any of these works.

Company or... the British Crown, but of the upheaval which led to the transformation of Indian society through the activities of India's own sons," and for the attempt it has made to belittle the contribution of the British rulers towards that transformation. In a subsequent work *Asia and Western Dominance* (1953), PANIKKAR has offered a fuller exposition of his own view of European imperialism focussing all his attention on the sheerly negative aspects of the foreign and colonial domination. Significant in the same context is the first volume of Dr. TARA CHAND's *History of the Freedom Movement in India* (1961), a study, attempted on a rather wide canvass, of the decaying ancient regime in India and of the triumphant foreign imperialism which took its place. It is significant not so much for the critique it presents of the former as for the image it conjures up of the latter as a sheer negative force which ruthlessly tore into pieces the entire fabric of the country's economy. Pre-occupation with the negative features of imperialism characterises a number of recent works, among which may be mentioned Dr. K. K. DATTA's *Unrest against British Rule in Bihar* (1831-1859) and Dr. S. B. CHAUDHURI's *Civil Disturbances during the British Rule in India* (1765-1857), and most of which seek to establish popular disaffection as a constant of the whole period of British domination. A more vigorous frontal attack on the British view of their regime in India has been administered by Dr. R. C. MAJUMDAR in his recent work, *British Paramountcy and Indian Renaissance, 1818-1905*, which, incidentally, is the source from which all the disparaging remarks on British historical writings on India cited in the preceding paragraph have been derived. A monument alike of prodigious labour and of painstaking analysis of a mass of materials the volume attempts clean sweep of what its author believes to be the imperialist distortion of history and seeks to "draw in true colour the colonial imperialism and the economic exploitation which formed the real background of British rule in India..." Dr. MAJUMDAR's is no solitary voice denouncing recent British historiography. He symbolises in fact what may be called a dominant trend in modern Indian historical writing.

But while the recent proliferation in Indian writing on modern India is partly explained by free India's spirited reaction to the 'mis-representations' of foreign historians, that is far from the whole story. Historical research is strictly conditioned by the availability of the sources of the necessary type and quality, and if the Indian historian of the pre-Independence era failed to produce a substantial historical literature it was not because the political situation had made him the victim of a self-imposed censorship, but because he was handicapped by the inaccessibility of the essential source material. When A. K. MAITREYA, for instance, broke new ground in 1895 by his study of Sirajuddaulah, to be followed by another on Mir Qasim, his only sources were secondary works in English.

NAOROJI, DUTT, and RANADE had equally to depend for their pioneer economic studies entirely on published documents and secondary sources. Yet these studies presented a fearlessly critical analysis of British impact on India's economy, and defined, incidentally, the pattern which nationally oriented economic writings on India have largely been following since their times. There was thus no dearth of enthusiasts for providing a "corrective" to contemporary British opinions; what was lacking were original source-materials. This state of stagnancy continued virtually till 1940 when chiefly through Dr. S. N. SEN's initiative the portals of the Central archives were thrown open to research under certain restrictions. This measure, further liberalised in 1947, and reinforced by similar measures taken by the State Governments, produced the same effect on Indian historical research as the opening of the Vatican archives (1881) and of Public Record Office, London (1886), had on historical studies in Europe, enabling for the first time unrestricted quarrying among original sources and ushering in an era of active revision of past writings without parallel in the country's history.

This drive for historical revision has also been richly nourished by a parallel movement for the publication of primary sources, which, having had its early start in Maharashtra through the efforts of scholars like RAJWADE, PARASNIS, KHARE, and APTE, gradually affected other regions, and in which the leading repositories, public as well as private, have commenced playing an increasingly active role. An enumeration of the prolific results of these activities is beyond the scope of the present paper. But more than a passing reference needs to be made to the work done, for instance, in Maharashtra, and particularly to the monumental *Poona Residency Correspondence*, planned by Sir J. N. SARKAR, and published under his general editorship, which is a worthy supplement to Dr. G. S. SARDESAI's earlier editorial venture, *Selections from the Peshwa Daftar*. Both were sponsored by the former Bombay Government. Other recent publishing enterprises in Maharashtra include the continuation of the *Selections from the Peshwa Daftar* by the State Archives and the publication, among others, of select family papers by the Bharata Itihasa Samshodhaka Mandala and other learned bodies. Among the publishing ventures in other regions may be mentioned analytic catalogues and English translations of Persian manuscripts bearing on Punjab history brought out by the State Archives (Patiala); news letters and private papers relating to the Sikh State published by the Sikh Historical Society (Amritsar); *Selections from the District records* brought out by the West Bengal Government; continuation of the magnificent *Records of Fort St. George* series by Madras Record Office; *Select Diplomatic Correspondence of the Nizam* published by the Andhra State Archives, to refer only to a very few items. But at the back of the movement has been the very solid achievements of the premier repository in the country, the National Archives of India.

The latter has not only set an example by undertaking a comprehensive publication programme on its own (which includes carefully edited texts of such a wide variety of materials as eighteenth century Persian correspondence, despatches between Fort William and India House during the years 1748-1800, Selections from Educational Records from 1860 onwards), but has established a new standard of textual editing for others in the field to follow. The National Archives has also broken a new ground by formulating a well-articulated plan of publishing on the basis of active collaboration with leading universities and learned institutions in the country. The plan includes, among others, the publication of the edited texts of eighteenth and early nineteenth century documents in Hindi and Marathi, Bengali and Sanskrit, Persian and other Indian languages. There has been of late a noticeable shift of interest towards the private papers of important historical figures, Indian as well as European. A fairly large collection of these are now available, partly in original but mostly in microfilm, at the National Archives repository whose contribution towards the awakening of public interest in private documents deserves more than a casual notice.

These developments have led not only to an increasing drive for a more thorough exploitation of primary sources, but to a steadily growing urge to attack problems and fields of enquiry, on which adequate investigation was not possible before. This new impulse is particularly in evidence in the prevailing academic pre-occupation, for example, with the theme of the national movement in India. There is scarcely a university whose alumni have not fallen under the spell of that theme and there is hardly any don who has been able to resist its fascination. There is no other topic whose investigation has attracted to itself so liberal an official patronage. Among the tangible results of this new trend a reference has already been made to the first volume of Dr. TARA CHAND's *History of the Freedom Movement in India*, compiled under the Central Government's aegis, of which two more volumes have yet to see light. To Assam Government belongs the credit of bringing out a one-volume history of the freedom struggle in that State, prepared by Professor K. N. DUTT. Under the Bihar Government's aegis have come out Dr. K. K. DATTA's history of *Freedom Movement in Bihar* in 3 volumes (1957-58). Among individual scholarly efforts, Dr. R. C. MAJUMDAR's impressive two volumes bringing the story up to 1920 easily takes the place of pride, and a third, dealing with late years, is scheduled to make its appearance soon. Written on or round this theme or aspects of it are also Dr. N. L. CHATTERJEE's *History of Freedom Struggle*, Dr. V. P. S. RAGHUVANSI's *Indian Nationalist Movement and Thought*, Haridas MUKHERJEE's *India's Fight for Freedom* (1905-06), Dr. AMBA PRASAD's *The Indian Revolt of 1942*, Professor H. N. MUKHERJEE's *Indian Struggle for Freedom* (1946), to take only a few random examples from a voluminous literature which is rapidly expanding in dimension.

A deep sense of dedication, overt or implied, and a keen desire for fidelity to materials and scientific objectivity pervade most of these writings. Yet they betray a sharp conflict in approach both in the selection of evidence and its interpretation. One approach, though no longer much in favour, is to look upon the national movement as the inevitable outcome of that intellectual and social ferment, which, having taken root in India in the latter half of the 19th century under the impact of the British rule, brought to the forefront a new elite who became the spearhead of the movement. The other and more common approach is to belittle the contributions of Western enlightenment and to treat nationalism as an essentially native product which had been in existence as a positive factor in Indian history long before the advent of later political developments. On the latter view, which finds its best expression in K. K. DATTA's volumes cited above, India was never reconciled to the British rule and every act of disaffection and uprising against that rule, irrespective of its scope, range, timing, or motivation, has to be treated as being organically related to India's struggle for freedom. This has led Dr. DATTA and writers like him to stretch the history of that struggle back to the very beginning of the British rule in India, and to regard even the Mutiny of 1857 as a significant phase of that history. The greater bulk of the literature which the recent centenary of the Mutiny has called into existence is deeply coloured by this extreme attitude. Between these two polar positions Dr. R. C. MAJUMDAR takes his stand somewhere midway, while he is uncompromising in his denunciation of the patriotic approach to the Mutiny as a romantic fallacy (*The Sepoy Mutiny and Revolt of 1857*), in his volumes on the history of the freedom struggle he is disposed to describe it as "the first great and direct challenge to the British rule in India on an extensive scale," and expresses the opinion that "it helped the genuine national movement for the freedom from the British yoke." So far as the latter movement was concerned he is inclined to exalt its militant and violent aspect at the expense of its constitutional and reformist features. The best portrayal of the story of the Mutiny, as distinct from its polemics, is Dr. S. N. SEN's *Eighteen Fifty-Seven* (1957), which gives one the very feel of the stirring events it has set itself to depict. Designed also as a straightforward narrative, though on a smaller canvas, is Dr. P. C. GUPTA's book on *Nana Saheb and the Rising at Cawnpore* (1962), a good example of completely disengaged history. But on the national movement itself disengaged historiography has yet to produce a substantial literature of the same type.

For a full history of the whole phase of the movement one has still largely to refer to compilations like Dr. Pattabhi SITARAMAYYA's *History of the Indian National Congress*, the second volume of which covering the years 1935-47 was published in 1947. But this, like many another

earlier compilations on the subject, suffers from the limitation of not having drawn on original archives and of being rather brief on the earlier phases. So far as these phases are concerned, one may mention J. C. BAGAL'S *History of the Indian Association*, H. D. MUKHERJEE'S *The Growth of Nationalism in India, 1857-1905* (1957), H. D. MUKHERJEE'S and Uma MUKHERJEE'S *Bepin Chandra Pal and the Struggle for Freedom* (1948). But the bulk of the literature of this genre is based on secondary sources, and has a very limited value. Of a different class is Sujata GHOSH'S short but well-documented study of the "British Indian Association, 1851-1900" (*Bengal: Past and Present*, July-December 1958), compiled from the Association's own archives. Equally noteworthy is Dr. Pansy C. GHOSH'S *The Development of Indian National Congress, 1892-1909* (1960), which has drawn liberally on primary sources, public as well as private, and deals with a period which has not been studied in detail so far. Dr. GHOSH has also broken a new ground by focussing attention on the relationship of the Congress with its financial patrons. A more direct sociological approach has been attempted by Dr. A. R. DESAI in his *Social Background of Indian Nationalism* (1948), which, while giving a brief history of the whole movement tries to fit it in a social framework composed by the Indian middle class whose evolution is the theme of the earlier chapters of the work. The sources used are for the most part secondary works, quite a few of which, like R. P. DUTT'S *India to-day* and James MILL'S *History of India*, belong to partisan historiography.

Connected with the above studies is also a voluminous biographical literature which has grown up in recent years round the principal figures in contemporary or near-contemporary politics the major part of which are works of piety by admirers. Some noteworthy compilations are: Biographies of Tilak by S. L. KARANDIKAR (1957), D. V. TAMHANKAR (1958) and D. P. KARMARKAR (1956); Biographies of Tilak (1958) and Gokhale (1959) by T. V. PARVATE; Dr. KARAN SINGH'S study on Aurobindo (*The Prophet of Indian Nationalism*, 1963); TENDULKAR'S monumental 8 volumes on Gandhi (1951-54); Pyarelal NAIR'S *Mahatma Gandhi: The Last Phase* (2 volumes, 1956-58); B. R. NANDA'S study on *Mahatma Gandhi* (1958); KODANDA RAO'S work on Srinivasa Sastri (1962); B. H. TYABJI'S life of Badruddin Tyabji (1952); H. B. SARDA'S life of Shyamji Krishna Varma. Both Gandhi and Nehru have inspired such a torrential flood of biographical literature that it is not possible to mention all of them here. Mention should, however, be made of autobiographical compilations of memoirs by some of the prominent national figures themselves, like Maulana Abul Kalam AZAD'S *India Wins Freedom* (1960), remarkable for its frank and outspoken interpretation of political developments in his time; Dr. Rajendra PRASAD'S *At the Feet of the Mahatma* (1955) and *Autobiography* (1957) which despite its subdued tone throws new light on a number of developments

in the Congress ; M. R. JAYAKAR's more outspoken *The Story of My Life, Volume I, 1873-1922* (1958), significant for its extensive citation of documents belonging to his personal archives. These are just a few examples.

Both the classes of literature cited above suffer from the limitation of being too near the events they describe, of which all the important sources are not yet available. At best they are interim studies requiring subsequent modification. More important as historical sources are the documentary compilations which have recently appeared on the various phases of the movement or on the activities of the important figures participating in them. Notable instances are : *Source material for a History of Freedom Movement in India* (1818-1920), (2 volumes - 1957-58) published by the Bombay State Committee for a History of the Freedom Movement ; a similar compilation published by the late Hyderabad State Committee ; *Collected Works of Mahatma Gandhi* being published under the aegis of the Government of India ; *Gandhi's Letters to Sardar Vallabhbhai Patel* (ed. by V. C. & S. V. DESAI, 1957) ; NEHRU's *A Bunch of Old Letters* (1958) ; *Cross Roads, being the works of Subhas Chandra Bose, 1938-40* (edited by Sisir K. BOSE, 1962).

Apart from the few studies on the Congress already mentioned there has been little effort to understand or analyse the structure of the politics or parties which supplied the frame-work of the national movement. Mention, however, may be made of Dr. LAL BAHADUR's work on the Muslim League which gives a bare summary of some of the salient facts, and RAM GOPAL's *The Indian Muslims : a political history, 1857-1947*, which attempts a critical analysis of the circumstances leading to the ultimate cleavage between the two major communities in India. The only book worth mentioning on the history of Communism is M. R. MASANI's *The Communist Party of India* (1954) which deals with that party's activities in the early thirties. This has, incidentally, been rendered almost obsolete by OVERSTREET and WINDMILLER's much more comprehensive *Communism in India* (1959). Hardly any of these works try to penetrate beyond the surface or to understand or analyse the invisible forces at work behind the world of appearances. An admirable effort to investigate the inner working of the British imperialist psychology in relation to Indian nationalist aspiration during the closing years of the 19th century is exemplified by Dr. H. L. SINGH's *Problems and Policies of the British in India 1885-98*, whose principal theme is the gulf which came to separate the British ruling classes and the Indian elite during this period. The heroic efforts of two British Statesmen to bridge this gulf form the central topic round which have been constructed Dr. S. GOPAL's two scholarly dissertations *The Viceroyalty of Lord Ripon* (1953) and *The Viceroyalty of Lord*

Irwin (1957), remarkable alike for their objective approach and the penetrating structural analysis they present of the politics of the time. For an intimate aperçu of the politics and parties of a more recent period one may refer to V. P. MENON's *Transfer of Power*, which, however, suffers from the limitations of a restricted perspective and leaves many questions unanswered (1957).

Despite the definite shift which is noticeable towards contemporary history and particularly towards the history of nationalism there has been hardly any weakening of enthusiasm for the earlier phases of India's past. Studies on these phases have been following more or less the familiar patterns fixed by a previous generation of British historians, and one notices, moreover, the same tendencies, discernible in earlier writings, to deal with history within self-complete compartments like political, administrative, social, economic, and so forth. History, moreover, still continues largely to be viewed from the centre, emphasis being generally placed on central policies, programmes and activities to the comparative neglect of the people's responses to them. The only significant difference is that researches today incline more towards specialised investigations on particular regions or on developments affecting relatively short periods than towards comprehensive studies embracing, for instance, the entire country or extending over a long stretch of time. A remarkable exception is provided by Sir Jadunath SARKAR's monumental four volumes on *The Fall of the Mughal Empire* in which the three themes of the decaying old order, the rising peripheral powers, and the triumphant British imperialism supplanting both have been orchestrated into a single mighty topic of tragic grandeur narrated with masterly erudition and subtle artistry. Such synthetic approach is, however, rarely in evidence in recent writings. This may be partly due to the lack of the fundamental monographs on which alone comprehensive studies could be based.

As for political history the basic approach still appears to be mainly biographical, which consists in the construction of a narrative framework round a well-known historical figure with a picture of the administrative, political and social environment thrown in. As representative specimens may be mentioned Dr. DHARAMPAL's *Administration of Lord Lawrence*, Dr. H. L. GUPTA's *India Under Lord Amherst*, Dr. A. C. ROY's *Mir Jafar* (1953), Dr. Mahibbul Hasan KHAN's *Tipu Sultan* (1951), Dr. V. A. NARAIN's *Jonathan Duncan and Varanasi* (1959), C. K. SRINIVASAN's *Baji Rao I* (1961), Dr. BRIJ KISHORE's *Tara Bai and her Times* (1963), and KHUSHWANT SINGH's *Ranjit Singh, Maharaja of Punjab* (1962). Altogether different in approach is Dr. B. K. GUPTA's *Sirajuddaulah and East India Company, 1756-57* (1962), which analyses in the larger context of Anglo-French rivalry the circumstances leading to the collapse of the

ruling power in Bengal. The inevitable character of the conflict between the ruler of Bengal and the alien traders is also the principal theme of Dr. K. K. DATTA's introduction to the first volume of *Fort William-India House Correspondence, 1748-56*. A more rounded view of the structure of contemporary politics as also of the subtle interconnexions between the diverse forces which led to the revolution of 1757 emerges from Sir J. N. SARKAR's treatment of the subject in the closing section of *History of Bengal* (Vol. II) edited by him. To Sir Jadunath we owe also an English translation of Karam Ali Khan's portrayal of the last two rulers of Bengal embodied in *Muzaffar-namah (Bengal: Past and Present, 1946-49)*.

British encounter with Indian and neighbouring powers, both diplomatic and military, forms the theme round which a number of specialised studies appear to have been compiled. A good example of this genre is Dr. S. P. VARMA's *A Study in Maratha Diplomacy: Anglo-Maratha Relations, 1772-1782* (1956), which has made copious use of Marathi sources in addition to English official records. Practically on the same theme though reflecting a different approach is Dr. Sailendra Nath SEN's *Anglo-Maratha Relations during the Administration of Warren Hastings, 1772-85* (1961) whose hero throughout is Warren Hastings himself. Other examples of the same class include Professor A. C. BANERJI's study on the *Rajput States and the East India Company*; Dr. H. C. BATRA's on *The Relations of Jaipur State with East India Company, 1803-1858* (1958); Dr. K. N. DUTTA's studies on the early British relations with the hill tribes of Assam (*Proceedings of the Indian History Congress, 1953*); Dr. Rebati Mohan LAHIRI's *Annexation of Assam* (1954); J. MAHAJAN's *Circumstances leading to the Annexation of the Punjab 1846-49* (1949), based on a critical study of Currie Correspondence; Dr. GANDA SINGH's *British Occupation of the Punjab* (1956); K. C. CHAUDHURI's *Anglo-Nepalese relations from the earliest times till the Gurkha War* (1961), and the like. To a different category belongs D. K. GHOSE's *Relations between England and Afghanistan*, an accurate analysis of the evolution of the forward policy whose principal aim is to show that there was a basic unity in the British foreign policy in Central Asia in spite of the popular belief that this was subject to periodical oscillations dictated by the vagaries of British party politics. A general survey of the foreign policy of the British Government in India has been attempted in Dr. B. PRASAD's *Foundations of India's Foreign Policy, Volume I, 1860-82* (1955), chiefly on the basis of official records.

While British politics and diplomacy have attracted a number of investigators hardly any comparable interest has been evinced in the activities of other European nations in India. There is scarcely any recent work on the Portuguese in India that may be regarded as signi-

ficant. On the Dutch the only work worth mentioning is Dr. T. A. POONEM's *A Survey of the Rise of the Dutch Power in Malabar*. Dr. T. RAYCHAUDHURI's very scholarly study on the Dutch activities on the Coromandel (*Jan Company at Coromandel*, 1962) belongs, as its title shows, to economic history. On the French in India two studies which deserve mention are Dr. S. P. SEN's *The French in India 1763-1816* (1958) and Dr. V. G. HATALKAR's *Relations between the French and the Marathas, 1668-1815* (1959).

Another subject which continues to suffer from neglect is military history. Apart from *The Official History of the Indian Armed Forces during the Second World War, 1939-45*, planned by the Combined Inter-Services Historical Section of the Governments of India and Pakistan and published under the editorship of Dr. B. PRASAD (of which five volumes are now available), there has been very little effort to attack this particular field of enquiry. Two recent works which deserve special mention in this connexion are Mrs. Amiya BARAT's *History of the Bengal Native Infantry* (1962) and Rajendra SINGH's *History of the Indian Army* (1963). On the problems concerning the military system and military organisation in British India, Nirad C. CHAUDHURI's *Defence of India*, published 28 years ago, still remains unreplaced as the most scholarly and competent work on the subject.

A more fruitful field of research is presented by topics connected with local or regional history. The fascinating theme of the history of Punjab has inspired in recent times a spate of studies, among which may be mentioned, GANDA SINGH's *A Short History of the Sikhs, Volume I, 1469-1765* (1950) and Dr. H. R. GUPTA's *Punjab on the Eve of the First Sikh War* (1956). Among recent works on Maharashtra special mention may be made of Dr. SARDESAI's *A New History of the Marathas* in 3 volumes (1946-1948), K. V. PURANDARE's *Life of Chimaji Appa* (1948), Manohar MALGAONKAR's, *Kanhoji Angrey, Maratha Admiral* (1959), Dr. T. V. GUNE's *Judicial System of the Marathas* (1953), and Dr. Y. N. DEODHAR's (unpublished) study on Nana Phadnis (1742-1800). Other examples of significant regional studies are: Professor R. K. CHOUDHARY's *History of Bihar* (1958); J. ROY's *History of Manipur* (1958); Dr. DHARMA BHANU's *History and Administration of the North Western Provinces, 1803-1858* (1957); Mr. M. AROKIASWAMY's history of the modern districts of Coimbatore and Salem entitled *The Kongu Country* (1956), and D. R. REGMI's *Modern Nepal: Rise and Growth in the 18th Century* (1961), to mention only a few titles.

The greater bulk of recent regional studies shows a positive inclination towards administrative and economic history. Dr. DHARMA BHANU's work, already referred to, for example, is mainly an essay on the broad theme of the evolution of the British administrative system on the ruins of the system it replaced. This restriction in scope enables the

author to delve deeply into the archives of the period and explore the subject with the detail that has so often been lacking for it. To the same genre also belongs Miss Nihar Kana MAJUMDAR's *Justice and Police in Bengal 1765-1773* (1960), a study of the decline of Muslim judicial system within the tight frame work of the Nizamat in late 18th century Bengal. The gradual replacement of this framework by an entirely new one is the theme of Dr. B. B. MISRA's *Judicial Administration of the East India Company*, which well transcends the limits of a regional study. His next work, *The Central Administration of East India Company, 1773-1834* (1960), which covers a wider canvas, is a detailed description of the administrative machinery which was set up by the Company at Fort William in Bengal and was in active operation till 1834. The emphasis of both the compilations is, however, on the formal aspects of the administrative structure. It hardly endeavours to penetrate beyond the surface in order to locate or identify the forces behind the scene which made the administration what it really was. More empirical in approach is Dr. Naresh C. ROY's *The Civil Service in India* (1958), which is a welcome addition to the lacuna which still exists in a systematic analysis of the Indian Civil Service from its start towards the end of the 18th century to the present day. Dr. ROY's scholarly survey forms a basis for future empirically-oriented analysis, though it completely ignores the ideological factors, like English utilitarianism, for instance, which, as Eric STOKES has convincingly shown in his *English Utilitarians in India* (1959), deeply influenced the evolution of the bureaucratic machine.

Almost a similar concern with external features and formal minutiae is also in evidence in the greater bulk of recent writings on Indian constitutional development. Among notable works produced during the period under review may be mentioned the revised editions of G. NIHAL SINGH's *Landmarks in India's Constitutional and National Development* and of S. M. BOSE's *The Working Constitution of India*; Dr. A. C. BANERJEE's *Indian Constitutional Documents* (of which the third volume covering the years 1917-39 appeared in 1949), *The Making of the Indian Constitution, 1939-47* (1948), and *The Constituent Assembly, 1946-47* (1947); Dr. K. K. DATTA's *India Marches to Freedom* (1949) and Sir Maurice GWYER and Dr. A. APPADORA's *Speeches and Documents on the Indian Constitution, 1921-47* (1957). The last comprises some 380 documents including statutes, orders, committee reports, party pronouncements, speeches and letters. There has been almost a bewildering spate of works on developments since 1947 in respect not only to constitution, government and party-politics but also to India's international relations. They relate, however, to a period which still lacks the proper perspective and are beyond the scope of the present paper. But the general outlook of most of the writings is pronouncedly formal and is in sharp contrast with the approach reflected,

for instance, in works like Professor C. H. PHILIPS' *Evolution of India and Pakistan, 1858-1947*, which tries to high-light the contribution to India's constitutional development of factors other than formal documents and public utterances of men in prominence or in power, and brings into clearer focus the wider ramifications, relationships and repercussions which played a crucial part in the development.

A more promising field of research which has proved to be also more popular in recent times is provided by economic history. Although little economic history is being written today in the grand manner of DUTT or DIGBY, the old controversies centering round the theme of economic ruin of India under British impact, made familiar since their times, still continue to be the most frequented road to historical understanding. The tendency now, however, is to amplify or to re-emphasise the earlier ideas and concepts on the basis of a more thorough and laborious documentary analysis than was possible before. To the familiar 'drain' theory, for instance, Dr. N. K. SINHA gives a new meaning in his *Economic History of Bengal from Plassey to the Permanent Settlement* (Volume I, 1956), whose central theme is the collapse of trade and industries in Bengal under the onslaught of an alien political domination. Like many others in the field, Dr. SINHA also discerns an economic drain in the chronic excess of exports over imports which formed the chief feature of the Bengal trade during the period, and which, in his view, was never offset by any compensatory factors. But the novelty of his approach, consists in his endeavour to identify also as a source of 'drain' the systematic appropriation by the British of the bulk of the producers' surplus, a result achieved by an arbitrary manipulation of prices in the local market. Professor K. K. DATTA has similarly offered a new slant to the 'drain' theory in his *Survey of India's Social Life and Economic Conditions in the eighteenth century, 1707-1817* (1961) by linking up the question of drain with the flow of money from Bengal to Madras and the West coast during the late eighteenth century. Apparently he does not attach much importance to the possibility that such inter-regional capital movement might have, by forging closer economic ties between the different regions, actually accelerated that process of economic unification which was essential for the country's material development, nor even to the fact that by 1792 specie had commenced moving back to Bengal. What most of the discussion on the question of excess export omit to take account of is that this phenomenon was not unique in respect to India and that many another country, normally considered as prospering and not under the heels of imperialist or colonial domination actually underwent similar drains.

A writer to strike a somewhat different note is Dr. Amal TRIPATHI who, in his *Trade and Finances in Bengal, 1793-1833* (1956)

takes his stand on the hypothesis that so far as the 'drain' was in the form of excess export from Bengal 'it returned some direct equivalent to land in the form of prices.' Dr. TRIPATHI also refers to the net increase which took place in the volume of export as a consequence of the British impact, which he estimates at several hundred percent, though he is quite conscious of the inherent weakness of an economy which had to depend exclusively on the production of raw materials. The positive aspects of Indo-British economic relations during 1792-1833 figure also in Dr. H. R. GHOSHAL's *Economic Transition in the Bengal Presidency*, according to which the decay of Indian industries was not due so much to political factors as to the inexorable economic forces unleashed by the Industrial Revolution in England. The resultant losses, Dr. GHOSHAL thinks, were offset by the expansion which took place in the production of raw silk, indigo and opium, leading in its turn to a considerable rise in the volume of export. In the author's view the dissolution of the old pattern of economy was the necessary pre-requisite of the emergence of a new economy attuned to the changed circumstances. Another study which is hesitant to identify British political domination as the primary factor in the decay of Indian handicrafts is Dr. S. BHATTACHARYA's *The East India Company and the Economy of Bengal from 1704-1740* (1954), which very clearly shows that a decline had already started owing to factors like over-taxation, maladministration, continual one-way flow of specie to Delhi, long before the British were able to acquire a firm foothold in Bengal. Dr. BHATTACHARYA also lays special stress on the impressive expansion in the overseas trade of Bengal and a rapid rise in specie import which took place under the aegis of the British. A very opposite view is held by R. MUKHERJEE in his *The Rise and Fall of the East India Company* (1958) in which foreign control over the overseas trade and foreign ownership of the capital invested in it, leading inevitably to foreign political domination over the country, is shown as the prime cause of the dissolution of its self-sufficient village-based economy and its transformation into an agricultural farm of England. All this is presented in the familiar garb of Marxist interpretation, in which theoretical speculations rather than an objective analysis of evidence play the most conspicuous part.

The Jammu Collection is a comprehensive survey of the literary and historical records of the Jammu region, covering the period from the early 18th century to the present. It includes a wide range of documents, from official government records and court cases to personal letters, diaries, and religious texts. The collection is organized into several series, each representing a different aspect of Jammu's history and culture. The first series, 'Official Records', contains documents from the British colonial period, including land revenue records, military reports, and administrative correspondence. The second series, 'Literary Works', includes a collection of Sanskrit and Persian manuscripts, as well as printed books in English and Urdu. The third series, 'Personal Papers', contains the private papers of prominent figures from Jammu, including the Maharajas and other nobles. The fourth series, 'Religious Texts', includes a collection of religious manuscripts and printed books, primarily in Sanskrit and Persian. The collection is a valuable resource for scholars and researchers interested in the history and culture of Jammu and the surrounding regions.

ARCHAEOLOGICAL EXCAVATIONS AND EXPEDITIONS*

B. B. LAL

In order to appreciate what has really been accomplished since Independence we might perhaps look back to see where we stood, archaeologically, at the time of Independence. And, as it would be unfair to dig up for comments what others had stated at that time, let what the present writer himself had written in 1948 be quoted to portray a picture, though incomplete, of the then state of affairs: 'At present one of the outstanding problems of Indian archaeology is to bridge the long gap that separates the Indus Valley Civilisation of the third-second millennia B.C. from the cultures of the early historical period (c. fourth century B.C.). If we could find sites which may have the remains of the Harappa culture at the bottom and of the early historical period at the top with continuous occupation between the two, the problem would be easy of solution. But that being not the case, the problem has to be tackled by digging several sites and grouping them into two series, namely, (i) sites with the remains of the Harappa culture at the bottom and those of later cultures overlying them, and (ii) sites with the remains of the early historical period at the top and of earlier cultures underlying them. Thus, with two fixed points, one at the bottom and the other at the top of the chronological scale, and working from the known to the unknown, in the former series upwards and in the latter series downwards, it would be possible to build up a sequence of the various ancient cultures which would ultimately fill up this gap'.¹

Now, while it is not at all claimed that today, in the fifteenth year of our Independence, this gap has fully been bridged, it can certainly be stated that principal piers have been erected and the bridge itself is more than half-way through.

In this great task of bridging the gap, as also in other archaeological field work, it is not the Archaeological Survey of India alone that has done the job; credit, in varying degrees, also goes to State Departments of Archaeology such as those in Andhra Pradesh, Gujarat, Madhya Pradesh, Maharashtra, Mysore, Rajasthan, etc., and to Universities and Research Institutes, such as the Universities of Allahabad,

* Reprinted (without illustrations) from *Cultural Forum*, Vol. IV, No. 11, Dec. 1961, with the kind permission of the publishers of that Journal.

1 B. B. LAL, 'Sisupalgarh 1948: an Early Historical Fort in Eastern India', *Ancient India*, no. 5 (January 1949), pp. 62-63.

Banaras, Baroda, Calcutta and Sagar, and the Deccan College Post-graduate Research Institute, Poona, and the K. P. Jayaswal Research Institute, Patna.

THE INDUS CIVILISATION - FRESH LIGHT

Before beginning a survey of the Dark Age between the end of the Indus Civilisation and the beginning of the early historical period, it may perhaps be worth while to note what light has been thrown, since Independence, on the Indus Civilisation itself. Exploration and excavation have combined to show that this Civilisation need no longer be regarded as confined to the Indus valley, for it is now known to have extended as far east as Alamgirpur¹ in the Ganga-Yamuna valley in Uttar Pradesh, as far north as Rupar,² verging on the Siwalik foot-hills in Panjab, and as far south as Bhagatray,³ on the Kim, a small river discharging into the Arabian Sea, between the Narmada and Tapti. Maybe in the future a further extension of the Civilisation is discovered; but even as it is, one notes with a kind of satisfaction, if not pride, that this great Civilisation of the Indo-Pakistan sub-continent covered a much wider area than did the contemporary civilisation either in the Nile valley in Egypt or in the Euphrates-Tigris valley in Iraq.

And that is not all. Excavations at Rupar and Alamgirpur and those at Kalibangan,⁴ District Ganganagar, Rajasthan, and Lothal⁵, District Ahmedabad, Gujarat, have considerably enriched our knowledge of that Civilisation. Located on the southern bank of the now-dried up Ghaggar (ancient Sarasvati) river, the ancient site at Kalibangan comprises two main mounds, a larger one on the east and a comparatively small one on the west. The excavation revealed that whereas in the case of the larger mound the occupation began right on the natural soil, in the case of the smaller mound the houses stood on a high mud-brick platform.⁶ When one recalls that both at Harappa and Mohenjo-daro there is a set of two such mounds of which the western one has been established to be a citadel, one begins to wonder if the same was not the case at Kalibangan. The site is rich in antiquities, but no less interesting are two potsherds, each with a short inscription, the overlaps of letters therein indicate that the direction of writing in the Harappan script was from right to left and not *vice versa* as has been held by some.

¹ Excavated by Y. D. SHARMA : *Indian Archaeology—A Review*, 1958-59, pp. 50-55. Hereafter this publication shall be referred to as *I. A.*

² Excavated by Y. D. SHARMA : *I. A.* 1953-54, pp. 6-7; and 1954-55, p. 9.

³ Explored by S. R. RAO : *I. A.* 1957-58, pp. 14-15.

⁴ Excavated by the present writer : *I. A.* 1960-61.

⁵ Excavated by S. R. RAO : *I. A.* 1954-55, p. 12; 1955-56, pp. 6-7; 1956-57, pp. 15-16; 1957-58, pp. 12-13; 1958-59, pp. 13-15; and 1959-60, pp. 16-18.

⁶ Surface-observations indicated the existence of a fortification wall along the periphery of the platform. The same, however, remains to be confirmed by excavation.

The excavation at Lothal has revealed that this Harappan town-ship bristled with great activity on account of the existence of a dock-yard, measuring 218 metres in length and 37 metres in width and connected by a 7 metre wide channel with the nearby river, Bhogavo. While seals of Harappa culture found, years ago, at several sites in Iraq and a 'Bahrain' seal found recently at Lothal do no doubt point to possible trade connections between India and western Asia during the third and second millennia B. C., the discovery of the dock-yard at Lothal indicates the *modus operandi* of this trade. One can now visualise small boats, such as are in fact depicted on the Harappan seals themselves, sailing along the coasts of the Arabian Sea and Persian Gulf, carrying cotton goods, spices, etc., from India and bringing in return cosmetics and the like from western Asia. Indeed, do not the Sumerian records of a comparable date talk of such a trade between that country and the East?

Another new feature revealed at Lothal relates to the burial practice. In some of the excavated graves two bodies lay together. Thus, if the anthropological examination, which is underway, shows that in these cases the persons buried were each a male and a female we might be having here something of great socio-religious import.

THE DARK AGE—MAIN TARGET

To come back to the Dark Age, which admittedly is our main target. Here, perhaps, it may be worth while to deal with the problem region-wise, beginning say with northern India and proceeding gradually southwards.

The excavation carried out during 1950-52 at Hastinapura, located on the right bank of the Ganga in District Meerut, Uttar Pradesh, brought to light, from bottom upwards, five periods of occupation, with a clear-cut break in between them all.¹ The earliest Period was characterised by an ill-fired 'ochre'-red ware, which, on the basis of circumstantial evidence from sites like Bisauli, Rajpur Parsu² and Bahadara-bad,³ all in Uttar Pradesh, seems to be associated with copper objects (popularly known as Copper Hoards) comprising harpoons, antennae swords, shouldered axes, anthropomorphic figures, etc., found principally in the Ganga valley but extending as far south as Kallur in Andhra Pradesh. As a result, therefore, it has been possible to assign to these

¹ B. B. LAL, 'Excavation at Hastinapura and other Explorations in the Upper Ganga and Sutlej Basins 1950-52', *Ancient India*, nos. 10 and 11 (1954 and 55), pp. 5-151.

² B. B. LAL, 'Further Copper Hoards from the Gangetic Basin and a review of the problem', *Ancient India*, no. 7 (1951), pp. 20-39.

³ Excavated by Y. D. SHARMA in 1952,

hoards a chronological horizon, though somewhat vague, namely in the second half of the second millennium B. C.

It is, however, to Period II of Hastinapura that pointed attention may be drawn. The inhabitants now used a pottery quite unrelated to the earlier one and known to archaeologists as the Painted Grey Ware. As the name indicates, the ware is grey and bears a variety of painted designs, usually in black pigment. The more common shapes are bowls and dishes of various sizes but items like the *lota* are also known. The houses were made of mud or wattle-and-daub. Agriculture and cattle-breeding seem to have been the main occupation of the people, though hunting no doubt was also quite frequent. Amongst the domesticated animals particular mention may be made of the horse (*Equus caballus*), which animal, as far as our present knowledge goes, does not seem to have been used by the Harappans. The tools and weapons were made primarily of copper, although in the upper levels of the period iron slags were also met with.¹

When about two metres of occupational deposits of Period II had come into being, there occurred a heavy flood in the Ganga which washed away a considerable portion of the settlement. Not only can the traces of this devastation be seen in the form of erosion-marks left on the mound itself but also some of the washed-away material, though in very fragmentary form, has been encountered in the river-bed, as many as fifteen metres below the water-level.

After a lapse of time, the site was re-occupied by people who used the Northern Black Polished Ware, which on the basis of evidence from Kausambi,² Taxila,³ etc., may be dated from *circa* sixth to second century B. C. The flood, therefore, may vaguely be dated to *circa* eighth century B. C. and the beginning of the Painted Grey Ware occupation, to *circa* 1100 B. C., if not earlier.

At Rupar and Alamgirpur, the Painted Grey Ware is sandwiched between the Harappa Culture on the one hand and the Northern Black Polished Ware on the other, without any overlap on either side, which evidence more or less corroborates the dating provisionally suggested for the Painted Grey Ware at Hastinapura. In an overall picture, however, the lower and upper limits may extend by a century or so each way.

Explorations have revealed that this Ware occurs up to Lakhiyo

¹ More evidence regarding the use of iron by late Painted Grey Ware people has since been obtained from Alamgirpur.

² G. R. SHARMA, *The Excavations at Kausambi 1957-59* (Allahabad, 1960).

³ KRISHNA DEVA and R. E. M. WHEELER in *Ancient India*, no. 1 (1946), pp. 55-56.

Pir (Pakistan)¹ on the west, Vaisali² (though in a degenerate form) on the east, Rupar on the north and Ujjain³ (though in a very restricted number) on the south. The chief concentration of the Ware, in the present state of our knowledge, seems to be in the valleys of the Sutlej, Ghaggar (ancient Sarasvati),⁴ Yamuna and upper Ganga, the more noteworthy sites being, besides those already mentioned, Ahichchhatra, Kurukshetra, Mathura, Bairat, Kampil, Sravasti, Kausambi (where a very late stage, as at Vaisali and Ujjain, occurs), which figure in one way or another in the *Mahābhārata* story.

The aforesaid chronological horizon and geographical distribution of the Ware are indeed of great significance: for, as we know at present, they more or less coincide with respectively the time and area associated with the early Aryan stock in India. The situation gets further heightened when one recalls the following verse from the *Purāṇas*:

*Gaṅgayā 'pahṛte tasmīn nagare Nāgasāhvaye |
tyaktvā Nicakṣur nagaram Kauśāmbīyān sa nivatsyati ||*

'When the city of Hastināpura is carried away by the Gaṅgā, Nicakṣu will abandon it and will dwell in Kauśāmbī.' For, does not this incident seem to find a corroboration, on the one hand, in the occurrence of the flood that washed away the Painted Grey Ware occupation at Hastinapura, and, on the other, in the fact that it was only towards the far-end in the life of that Ware that its users reached Kausambi?

In spite of such strong circumstantial evidences suggesting the association of the Painted Grey Ware with the Aryans, the present writer would like to emphasise, as he had done earlier,⁵ that until and unless positive ethnographic and epigraphic proofs are obtained the association may only be regarded as provisional.

Continuing the story, in northern India, towards the end of the Dark Age, i. e. towards the time of Asoka, whereafter sufficient historical data are available, one may note with gratification the discoveries made at Kausambi, Rajghat, Sravasti and Vaisali. At the first-named site has been discovered a palace-fortress, 315 × 150 metres, built of stone-in-lime, the facings being of ashlar masonry. According to the excavator, the

¹ Identified in N. G. MAJUMDAR'S collection lodged with the Archaeological Survey of India.

² Excavated by A. S. ALTEKAR and Sita Ram Roy: *I. A.* 1958-59, p. 12. See also K. DEVA and V. K. MISRA, *Vaisali Excavations* (Vaisali, 1961).

³ Excavated by N. R. BANERJEE: *I. A.* 1955-56, p. 19; 1956-57, pp. 20-28; and 1957-58, pp. 32 ff.

⁴ A. GHOSH, 'The Rajputana Desert — its archaeological aspect', *Bulletin of the National Institute of Sciences of India*, no. I (1952), pp. 37-42.

⁵ LAL, *op. cit.* (1954 and 55), p. 151.

palace may go back to *circa* 600 B. C. if not earlier, and may have been occupied by the famous king Udayana, a contemporary of the Buddha.¹ Incidentally, it may be added that an inscription recovered from another part of the site, though a few centuries later than the event itself, does confirm the literary evidence that the Buddha had visited Kausambi and stayed at a place called Ghoshitarama.

No less remarkable than the palace are the defences of Kausambi, which, enclosing an overall area of about three square kilometres, consisted of a very wide mud-wall provided on the exterior with a burnt-brick revetment which even today may be seen soaring to a height of over thirteen metres. Defences of comparable antiquity and enclosing more or less similar areas have also been unearthed at Sravasti² and Rajghat³ in the Ganga valley and at Ujjain⁴ in central India. At the last-named site the defences were re-inforced on the river side by the construction of a kind of caging of dressed wooden rafters. In sheer exhaustion and perhaps with a sigh of relief, one imagines, the workmen (or women?) left behind their unserviceable baskets on the huge rampart that they were building up.

The work at Vaisali⁵ has brought to light a very early *stūpa*, which the excavator is inclined to identify with one that was built by the Lichchhavis over their share of the relics of the Buddha.

While Sonpur⁶ does not claim of any spectacular or historically important structure, it is important from the purely archaeological point of view as it clearly demonstrates the penetration of the black-and-red ware in the middle Ganga valley in a pre-N. B. P. Ware horizon. No less interesting, but equally intriguing, are the polished stone axes recovered from the lower levels of the site.

The above is a brief survey of what has been done to illumine the Dark Age between the Harappa Culture and the early historical period in so far as northern India is concerned. Let us now turn our attention southwards and see what has been the achievement there in this respect.

It is held by some that the Harappa Culture came to a sudden end, the responsibility for this catastrophe being thrown alternatively

¹ *I. A.* 1960-61.

² Excavated by K. K. SINHA : *I. A.* 1958-59, pp. 47 ff.

³ Excavated by A. K. NARAIN : *I. A.* 1960-61.

⁴ See references at no. 3 on p. 175.

⁵ A. S. ALTEKAR, 'The Corporeal Relics of the Buddha', *Journ. Bihar Res. Soc.*, Buddha Jayanti Special Issue, Vol. II.

⁶ Excavated variously by V. K. MISRA and B. S. VERMA (under the general supervision of A. S. ALTEKAR) : *I. A.* 1956-57, pp. 19-20; and 1959-60, p. 14.

on sweeping floods or ransacking invaders. It is indeed difficult to imagine the complete wiping out of a people. And this is exactly what has been demonstrated by the excavation at Lothal.¹ Here we have in the upper levels (Lothal B) a gradual transformation of the material culture. New pottery-types begin to show up while the older ones gradually disappear. The seals, so typical of the Harappa Culture, become poorer in execution, there usually being the absence of the animal-figure on them. Likewise, the long ribbon-blades of chert are replaced by smaller ones of agate or chalcedony. Kiln-burnt bricks give way to mud-bricks or even mud. Town-planning and street-drainage become indeed things of the past. The story is further continued at Rangpur,² about fifty kilometres south-west of Lothal. Here, unconformably overlying a microlithic deposit, are the remains of the Harappa Culture (Rangpur II A). Then comes the transitional stage — Rangpur II B, which may broadly be regarded as equivalent to Lothal B. By the time of Rangpur II C, the new elements, in the form of small blades, Lustrous Red Ware, etc. become increasingly conspicuous. In Rangpur III, the last occupation at the site coming down approximately to the beginning of the first millennium B. C., the picture gets so much changed from the original Harappan that, had there not been the intermediary stages of Rangpur II B and II C, one would not have believed that the inhabitants of Rangpur III were indeed survivals of the Harappans. In tracing the history of such survivals in Gujarat, the excavations at Rojdi³ and Prabhas Patan⁴ have also thrown much valuable light.

Such is the story of the transmutation, call it degeneration if you please, of the Harappa Culture in Gujarat. And it is only reasonable to think on similar lines in regard to other regions as well. Indeed, does not the evidence from Bara,⁵ near Rupar, nay even from the upper Harappan levels at Rupar itself, point the same way?

In this devolution, however, new and even extraneous elements are not altogether barred. For, the post-Harappan time, judging from what had happened in western Asia as a whole, was the 'time of troubles' in which there were great upheavals and large-scale movements of people. In India, the site of Navdatoli,⁶ on the southern bank of the Narmada in District Nimar, Madhya Pradesh, stands a witness to this.

¹ See references at no. 5 on p. 172.

² Excavated by S. R. RAO : *I. A.* 1953-54, p. 7; and 1954-55, pp. 11-12.

³ Excavated by P. P. PANDYA : *I. A.* 1957-58, p. 18; and 1958-59, pp. 19-21.

⁴ Excavated variously by B. SUBBARAO and P. P. PANDYA : *I. A.* 1955-56, pp. 7-8; and 1956-57, pp. 16-17.

⁵ Excavated by Y. D. SHARMA : *I. A.* 1954-55, pp. 9-11.

⁶ H. D. SANKALIA, B. SUBBARAO and S. B. DEO, *Excavation at Maheshwar and Navdatoli* 1952-53 (Poona and Baroda, 1958); and *I. A.* 1957-58, pp. 29-33; and 1958-59, pp. 30-31.

Here in chalcolithic levels, assignable on the basis of Carbon 14 tests from *circa* 1600 to 1200 B.C., have been found certain pottery-types, e.g. channelspouted bowls, stemmed cups, vases with plattered mouth, high concave neck and bulging body, etc., which, according to the excavator, are comparable to similar types in Iran. The inhabitants of Navdatoli lived in wattle-and-daub houses, oblong or circular on plan, domesticated animals, did fishing and carried on agriculture producing, amongst other items, wheat, rice, gram, peas, *mung*, *tivda*, *kultya*, *till* (sesame), etc.

To the picture of central Indian chalcolithic cultures contributions have also been made, in varying degrees, by the excavations at Nagda,¹ Tripuri,² Awra³ and Eran⁴. Some of these sites also throw light on the cultural contacts which central India had with southern Rajasthan during the protohistoric times. In the latter area have been identified, at Ahar,⁵ Gilund,⁶ etc., the remains of a chalcolithic culture the typical industry of which was, instead of the usual black-on-red ware, a white-painted black-and-red ware. It remains to be seen if and how far this ware ultimately lies at the root of the megalithic Black-and-red Ware.

Passing on from the Narmada valley to that of the Tapti, one comes across two twins of important sites : Prakash⁷ and Korat, respectively on the northern and southern banks of the Tapti in District Dhulia, and Bahal⁸ and Tekwada, respectively on the northern and southern banks of the Girna in District Jalgaon. In each case the former site has yielded extensive habitational remains and the latter, burials. The burials at Tekwada today enjoy a key position vis-a-vis later megalithic burials as they include not only fractional remains accompanied by a lithic appendage, though of a feeble kind, but also a black-on-red ware on the one hand and black-and-red ware (with at least one example painted in white) on the other, some of the shapes in the latter ware being comparable to those found in deposits preceding the construction of two of the megalithic cists at Brahmagiri.⁹

In the upper Godavari valley one comes across a slightly variant chalcolithic culture. Its predominant ceramic industry, known from

1 Conducted by N. R. BANERJEE : *I. A.* 1955-56, pp. 11-19.

2 M. G. DIKSHIT, *Tripuri* — 1952 (Nagpur, 1955).

3 Conducted by H. V. TRIVEDI : *I. A.* 1959-60, pp. 24-25.

4 Conducted by K. D. BAJPAI : *I. A.* 1960-61.

5 Excavated by R. C. AGARWAL : *I. A.* 1954-55, pp. 14-15 ; 1955-56, p. 11.

6 Excavated by the present writer : *I. A.* 1959-60, pp. 41-46.

7 Excavated by B. K. THAPAR : *I. A.* 1954-55, p. 13.

8 Excavated by M. N. DESHPANDE : *I. A.* 1956-57, pp. 17-18.

9 R. E. M. WHEELER, 'Brahmagiri and Chandravali 1947 : megalithic and other cultures in Mysore State', *Ancient India*, no. 4 (1947-48), pp. 221-23.

the type-site as the Jorwe Ware¹, is characterised by a matt, red surface painted over in black pigment, the more prominent shapes being the highly carinated bowl and vase with long tubular spout. The other noteworthy sites of this culture are Nasik,² Nevasa,³ Daimabad⁴ and Chandoli.⁵ The evidence from Daimabad indicates that this variant chalcolithic culture may have been somewhat later than the chalcolithic culture typified at Navdatoli. Such an inter-relationship is further supported by the position of the Jorwe Ware at Navdatoli itself, as also by a Carbon-14 date, viz. 3106 ± 122 B. P. (Before Present), obtained for a charcoal piece from Nevasa. The other characteristic features of this culture include the occurrence of polished stone axes and the use of multiple urns for burying children, nay sometimes even adults. In one of the burials at Nevasa has been found a necklace of seventeen barrel-shaped beads strung with a thread, which according to the expert, Dr. A. N. GULATI, is made of white silk—indeed the earliest example of the use of that material noted so far in India.

To proceed further south. It may be recalled that the excavation at Brahmagiri,⁶ carried out in 1947 by Sir Mortimer WHEELER, had brought to light a clear-cut sequence of cultures, which has served all these years as an index in so far as this part of the country is concerned. From bottom upwards, the cultures were: I Polished Stone Axe Culture, with two sub-divisions, A and B, the earlier of which was characterised by the additional presence of a black-on-red to violet-on-buffish-red ware; II Megalithic Culture; and III Andhra Culture. It was also noted that there was an overlap between I and II on the one hand and II and III on the other.

Excavations carried out in south India since 1947 have thrown further valuable light on the Polished Stone Axe Culture on the one hand and the Megalithic Culture on the other. In the first place, the work at Sanganakallu⁷ in District Bellary, Andhra Pradesh, showed that the Brahmagiri I A culture, with its black-on-red ware, was indeed not the basal culture of the area. Instead, initially there was a 'true' Polished Stone Axe Culture into which, at a later stage, the black-on-red ware made its intrusion. Such a stratigraphical sequence is also vouch-

¹ H. D. SANKALIA and S. B. DEO, *Report on the Excavations at Nasik and Jorwe* 1950-51 (Poona, 1955).
² *ibid.*

³ H. D. SANKALIA, B. SUBBARAO, S. B. DEO, Z. A. ANSARI and S. EHRHARDT, *From History to Prehistory at Nevasa* (Poona, 1960); *I. A.* 1954-55, pp. 5-9; 1959-60, pp. 25-28; and 1960-61.

⁴ Excavated by M. N. DESHPANDE: *I. A.* 1958-59, pp. 15-18.

⁵ Excavated by H. D. SANKALIA, S. B. DEO and others: *I. A.* 1960-61.

⁶ WHEELER, *op. cit.*

⁷ B. SUBBARAO, *Stone Age Cultures of Bellary*, Deccan College Dissertation Series, no. 7 (Poona, 1948).

safed by other excavations carried out since then, the more noteworthy amongst them being those at Piklihal¹ and T. Narasipur,² both in Mysore State. The work at Utnoor³ has thrown much welcome light on the life of the earlier (i. e. pre-black-on-red ware) people, while that at Maski⁴ has contributed substantially to the picture of the later stage. A specimen of charcoal from the lower levels of the former site has given a date 4120 ± 150 B. P. which clearly demonstrates that south India was occupied by 'true' Polished Stone Axe people in the last quarter of the third millennium B. C. and it was only afterwards that the black-on-red ware infiltration took place. As a result of this infiltration, evidently from northern Deccan, south India seems to have received not only the black-on-red ware but also the 'crested ridge' technique of manufacturing blades. Conversely, the chalcolithic cultures of northern Deccan seem to have received in return the polished stone axes and, perhaps, the practice of urn-burials too.

On the megalithic side, much additional light has been thrown by the above-mentioned excavations at Maski and T. Narasipur and those carried out at Porkalam,⁵ District Trichur, Kerala, Sanur,⁶ Kunnattur⁷ and Amrithamangalam,⁸ District Chingleput, and Sengamedu,⁹ District South Arcot, all in Madras State; and Jadigenahalli,¹⁰ District Bangalore, Mysore. While Porkalam and Amrithamangalam have revealed further details about the urn-burial type, Sanur, Kunnattur and Jadigenahalli have variously thrown light on cairn-circles, with or without a sarcophagus, and cists, dolmenoid or otherwise, with or without a sarcophagus. At Kunnattur and Sengamedu have also been exposed habitation deposits, so often elusive at megalithic sites. A noteworthy point that emerges from these excavations is that the 'pit-circle', regarded by some scholars as a macerating pit may not indeed have been so: there is increasing evidence to suggest that it may have been just one of the

¹ F. R. ALLCHIN, *Piklihal Excavations*, Andhra Pradesh Government Archaeological Series (Hyderabad, 1960).

² Excavated by M. SESHADRI : *I. A.* 1958-59, p. 33 ; 1959-60, p. 38.

³ F. R. ALLCHIN, *op. cit.* ; also by SREENIVASACHAR, *I. A.* 1958-59, 11.

⁴ B. K. THAPAR, 'A chalcolithic site of the southern Deccan', *Ancient India*, 10. 13 (1959), pp. 4-142.

⁵ B. K. THAPAR, 'Porkalam 1948', *Ancient India*, no. 8 (1952), pp. 3-16.

⁶ N. R. BANERJEE and K. V. SOUNDARARAJAN, 'Sanur 1950 and 1952', *Ancient India*, no. 15 (1959), pp. 4-42.

⁷ Excavated by B. SARAN : *I. A.* 1955-56, p. 23 ; and 1956-57, pp. 31-34.

⁸ Excavated by N. R. BANERJEE : *I. A.* 1954-55, pp. 20-22.

⁹ N. R. BANERJEE, 'Excavations at Sengamedu', *March of India*, June 1956, pp. 43-46.

¹⁰ Excavated by M. SESHADRI : *I. A.* 1956-57, pp. 34-35. (Full report has also been published).

many kinds of burials. The megalithic burials at Maski fall under the following four broad categories: (i) extended burial without lithic appendage; (ii) extended burial with lithic appendage; (iii) fractional burial without lithic appendage; (iv) fractional burial with lithic appendage. Considering the facts that the megalithic burials are essentially fractional and have a lithic appendage, and that in earlier times extended burial, usually without a lithic appendage, was the vogue, can we regard the Maski stage as transitional?

PREHISTORY ALSO GETS A FILLIP

Independence brought in its trail the Partition, and the latter deprived India of all sites of the typical Old Stone Age culture known as the 'Sohan'. This, however, did not dishearten Indian prehistorians who undertook a systematic survey of the sub-Himalayan terrains of Panjab. As a result, several sites of this culture have been discovered, the more prominent amongst them being Nalagarh,¹ Daulatpur,² Bilaspur,³ Dehra⁴ and Guler.⁵ At the last-named site has also been noted a sequence of five terraces with the upper four of which can be associated the lithic implements. In connection with typology, a point that merits mention is that the tools are essentially unifacial, there being hardly any noteworthy example of the bifacial handaxe and none whatever of the cleaver. As Guler is within hardly seventy kilometres of the glaciated regions of the Himalayas, it is planned to correlate the implementiferous terraces of the site with the Glacial and Interglacial epochs of Pleistocene.

Another, and perhaps more note-worthy, contribution of the post-Independence period to the study of Indian prehistory is the discovery at a large number of sites⁶ of what are known as tools of Series II. Indeed, they may be regarded as representing the 'Middle Stone Age' in

¹ D. SEN, 'Nalagarh palaeolithic culture', *Man in India*, XXXV, no. 3 (July-Sept. 1955), pp. 176 ff. Olaf PRUFER, *The Prehistory of the Sirsa Valley, Panjab, India* (1956).

² Explored by Y. D. SHARMA: *I. A.* 1954-55, p. 58.

³ Explored by V. D. KRISHNASWAMI.

⁴ and ⁵ B. B. LAL, 'Palaeoliths from the Beas and Banganga Valleys, Panjab', *Ancient India*, no. 12 (1956), pp. 58-92.

⁶ H. D. SANKALIA, 'Animal fossils and Palaeolithic Industries from the Pravara Basin at Nevasa, District Ahmadnagar', *Ancient India*, no. 12 (1956), pp. 35-52; H. D. SANKALIA, B. SUBBARAO, S. B. DEO, *Excavations at Maheshwar and Nandatoli* (Poona and Baroda, 1958); B. SUBBARAO, *The Personality of India* (Baroda, 1958), pp. 62 ff; V. D. KRISHNASWAMI, 'Progress in Prehistory', *Ancient India*, no. 9 (1953), pp. 63-64; S. C. MALIK, *Stone Age Industries of the Bombay and Satara Districts* (Baroda, 1959); Bridget ALLCHIN, 'The Indian Middle Stone Age: some new sites in central and southern India, and their implications', *Uni. of London Inst. of Arch. Bull.*, no. 2 (1959), pp. 1-36. Other sites brought to light variously by R. V. JOSHI, K. D. BANERJI, M. SESHADRI, D. P. KHATRI and others are referred to in different numbers of *I. A.*

terms of the African terminology or the 'Upper Palaeolithic' in terms of the European, for typologically as well as stratigraphically they stand in between the handaxe-cleaver (Series I) complex on the one hand and microliths (Series III) on the other. Made usually on fine-grained stones, such as agate, chalcedony, jasper, etc., the Series II tools include points, blades, rarely burins, a large variety of scrapers, etc. At Nevasa,¹ on the bank of the Pravara, a tributary of the Godavari, in District Ahmadnagar, Maharashtra, their association with the fossil remains of the *Bos namadicus* definitely puts them within the Pleistocene, maybe, at the latest, in its last quarter. At Maheswar has been noted a clear-cut terrace-sequence which shows that the tools of Series II lie unconformably over those of Series I. A study of the Series II material in the neighbourhood of Nagpur has suggested that within this stuff itself there may have been a kind of evolution.²

As regards microliths too, quite a lot has been done, particularly bearing on their antiquity, stratigraphic position, classification, etc.³ A survey of the Teri sites of south India has indicated that the main microlithic industry may be associable with a sea-level seven to eight metres higher than the present one. Thus, suggests ZEUNER, the microliths may be placed around 4000 B.C. 'with the proviso that further geological research may push them back into the Pleistocene'. A similarly high antiquity appears to be involved in the case of the microlithic industry encountered at Birbhanpur, District Burdwan, West Bengal, where it has been found in an early (penultimate) terrace of the Damodar, overlain by a metre thick deposit of sandy earth which has weathered in the course of time. As to typology, it appears that the earlier industries did not include typical geometric forms like the triangle and trapeze, which made their appearance only at a late stage when or where-after pottery, though on a limited scale, also made its appearance. Langhnaj in Gujarat is a very good example of this second category.

¹ H. D. SANKALIA and others, *From History to Prehistory at Nevasa* (Poona, 1960), pp. 78 and 102.

² Explored by R. V. JOSHI : *I. A.* 1959-60, pp. 31-33.

³ F. E. ZEUNER and Bridget ALLCHIN, 'The microlithic sites of Tinnevely District, Madras State', *Ancient India*, no. 12 (1956), pp. 4 ff.; V. D. KRISHNASWAMI and K. V. SOUNDARARAJAN, 'The lithic tool-industries of the Singrauli basin', *Ancient India*, no. 7 (1951), p. 40 ff.; H. D. SANKALIA, 'The microlithic industry of Langhnaj, Gujarat', *Jour. Res. Soc.*, XVIII, no. 4 (Oct. 1956), pp. 275-84; B. SUBBARAO, 'Archaeological Explorations in the Mahi Valley', *Jour. M. S. Uni. Baroda*, I (1952), pp. 35 ff.; M. SESHADRI, *The Stone-using Cultures of Prehistoric and Protohistoric Mysore* (London, 1956); D. H. GORDON, 'The Stone industries of Holocene in India and Pakistan', *Ancient India*, no. 6 (1950), pp. 64-90; B. B. LAL, 'Birbhanpur, a Microlithic Site in the Damodar Valley, West Bengal', *Ancient India*, no. 14 (1958), pp. 4-48; (Dr.) B. B. LAL, 'The microlithic site of Birbhanpur : a Geochronological Study', *Ancient India*, nos. 16 and 17 (1960 and 1961); for excavations at Adamgarh by R. V. JOSHI and M. D. KHARE, see *I. A.* 1960-61.

BURZAHOM—ITS UNIQUE POSITION

Long back DE TERRA had brought to light at Burzahom,¹ about twenty-four kilometres north-west of Srinagar, a polished stone axe culture, about the antiquity and stratigraphic position of which, however, he had made certain enigmatic statements. As his excavation was, at best, of a trial nature and as observations by subsequent writers had only added to the mystery of the site,² a fresh excavation was started in 1960 to get a clear-cut picture of the culture-sequence and other details.³

It has since been revealed that the earliest settlers at the site were some sort of 'pit-dwellers'. Cut into the upper Karewa bed, the pits vary from 1½ metre to three metres in depth. On plan, they are roughly circular, but a noteworthy feature is that they have a narrow mouth, say from one to two metres in diameter, but go on widening as they go down, the lower portion thus ranging roughly from two to four metres in diameter. As the soil in which they are cut is very hard, the seemingly unusual tapering of the sides is indeed not dangerous. On the flat bottom of the pit have been encountered ashy deposits signifying human occupation. Some other noteworthy architectural features of the pits are the provision of one or more landing steps in deep pits and of niches in certain cases. The occurrence of post-holes on the periphery of the mouth in many examples points to the existence of some kind of a roofing arrangement. The inhabitants used polished stone axes, mace-heads, a variety of bone-tools including harpoons, needles, chisels, burnishers, etc., and a kind of burnished steel-grey ware, mostly hand-made and decorated with mat-impressions at the base.

The succeeding phase is characterised by structures of mud and mud-brick and by a burnished black ware, which, incidentally, is different from the Northern Black Polished Ware. Polished stone axes continued as in the preceding phase but bone-tools were used in a greater number.

Ascribable to the next higher phase are several large-sized vertical stones resembling the megalithic menhirs. The excavation, which is still underway, will, it is hoped, throw light on their purpose.

The last occupation which seems to be removed in point of time from the preceding phases, may, on the basis of the available evidence, be dated to the early centuries of the Christian era.

As to the dates of the earlier phases, including that of the 'pit-

¹ H. DE TERRA, 'Excavations at Burzahom', *Miscellanea of the American Philosophical Soc.* (1936).

² D. H. GORDON referred to the occurrence of the N. B. P. Ware at the site; *op. cit.* (1950), p. 80.

³ Under the direction of T. N. KHANNOO: *I. A.*, 1960-61.

dwellers', nothing definite can be said at present. In fact no parallel material is known from any site in India. Thus, one guess would be as good or bad as another. For parallels, it appears, one has to look beyond the confines of India—maybe to Central Asia and north-eastern Iran.¹

HISTORICAL ARCHAEOLOGY—NOT NEGLECTED

While an attempt to illumine the Dark Age has no doubt been our primary concern during the past several years, historical archaeology has not been neglected as, perhaps, one might be carrying the impression. And, indeed, in this direction too, no mere routine work has been done, but significant contributions have been made. Thus, while many of the sites excavated in connection with the problems of the Dark Age had already yielded remains of the historical times as well, independent excavations were also carried out at several historical sites, the more noteworthy of them being: Jagatgram,² District Dehra Dun, Uttar Pradesh; Delhi³; Tamluk,⁴ District Midnapur, and Chandraketugarh,⁵ District 24-Parganas, both in West Bengal; Sisupalgarh,⁶ District Puri, Jangada,⁷ District Ganjam, and Ratnagiri,⁸ District Cuttack, all in Orissa; Baroda⁹ and Amreli,¹⁰ in Districts of the same names, and Devnimori,¹¹ District Subharkantha, all in Gujarat; Sirpur,¹² District Raipur, Madhya Pradesh; Ter,¹³ District Osmanabad, Maharashtra; and Salihundam,¹⁴ District Srikakulam, and Amaravati,¹⁵ District Guntur, both in Andhra Pradesh.

¹ For example, a mat-impressed grey ware and bone-tools are available at Shah Tepe (T. J. ARNE, *Excavations at Shah Tepe, Iran*, Stockholm, 1945), but as other associated industries at the two sites differ, much further investigation is necessary to say anything finally.

² Excavated by T. N. RAMACHANDRAN : *I. A.* 1953-54, pp. 10-11.

³ Excavated by Y. D. SHARMA : *I. A.* 1957-58, pp. 24-25; 1958-59, p. 25. Also excavated by the present writer : *I. A.* 1954-55, pp. 13-14.

⁴ Excavated by M. N. DESHPANDE : *I. A.* 1954-55, pp. 19-20.

⁵ Excavated by K. G. GOSWAMI : *I. A.* 1956-57, pp. 29-31; 1957-58, pp. 55-56; 1958-59, pp. 55-56; 1959-60, pp. 50-52; and 1960-61.

⁶ B. B. LAL, *op. cit.* (January, 1949).

⁷ Excavated by Shrimati D. MITRA : *I. A.* 1956-57, pp. 30-31.

⁸ Excavated by Shrimati D. MITRA : *I. A.* 1957-58, pp. 39-41; 1958-59, pp. 33-36; 1959-60, pp. 38-39; and 1960-61.

⁹ B. SUBBARAO, *Baroda through the Ages* (Baroda, 1953).

¹⁰ Excavated by S. R. RAO : report under publication.

¹¹ Excavated by B. SUBBARAO and others : *I. A.* 1959-60, pp. 19-21; and 1960-61.

¹² Excavated by M. G. DIKSHIT : *I. A.* 1954-55, pp. 24-26; and 1955-56, pp. 26-27.

¹³ Excavated by P. M. JOSHI : *I. A.* 1957-58, pp. 23-24.

¹⁴ Excavated by R. SUBRAHMANYAM : *I. A.* 1953-54, pp. 11-12.

¹⁵ Excavated by R. SUBRAHMANYAM and KRISHNA MURTY : *I. A.* 1958-59, p. 5.

Located within a couple of miles from Kalsi, famous for the Asokan edicts, the site of Jagatgram has yielded evidence of as many as four horse sacrifices (*aśvamedhas*) performed by a king called Silavarman in the third century A. D. The sacrificial altars, mostly in the form of an eagle (*śyena*) with spread out wings, contain bricks bearing Sanskrit inscriptions to the above effect.

The excavations in and around Delhi are divisible into two parts, one relating to the early historical times and the other to the medieval. The former, conducted on a very small scale, revealed that the area now bounded by the Purana Qila contains remains which go as far back as the Painted Grey Ware times. The latter excavations have thrown light on the structural activities associated with Lal Kot and Qila Rai Pithora, believed to have been built respectively by the Tomara king Anangapala and the Chahamanas king Prithviraja II.

Known to literature as Tamralipti, famous as a trading-station as well as a seat of learning, Tamruk has yielded evidence of high antiquity. In the lowest levels have been found polished stone axes accompanied by an ill-fired pottery. The next higher levels yielded cast coins of copper and Mauryan-Sunga terracotta figurines. From the levels that followed has been recovered, in profuse quantity, the Rouletted Ware, the designs on which are known to have been produced in imitation of a Roman ware called the Arretine. Indeed, is not the location of Tamruk, on the mouth of the Rupnarayana (a distributary of the Ganga), not far from the Bay of Bengal, immensely suited for a sea-borne trade? The upper levels of the site have yielded fine specimens respectively of Kushan and Gupta terracottas. After a break of occupation, came up sculptures of Pala and Sena periods.

About fifty-three kilometres north-east of Calcutta lies Chandraketugarh where excavations, carried out for the last five years, have brought to light remains dating from the Mauryan to post-Gupta times. Amongst the exposed structures, particular mention may be made of a large brick temple, there being, however, no definite evidence regarding the deity installed in it. Another noteworthy structure is a seven-metre deep pit lined with polished bricks in thirty-seven regular offsets. The pottery included the Northern Black Polished Ware, in the lower levels, and the Rouletted Ware, in the upper. Amongst other finds mention may be made of punch-marked and cast copper coins, and terracotta plaques, moulds and sealings.

Amongst the early sites excavated in Orissa are Sisupalgarh and Jaugada. While the former is located within five kilometres of the famous rock (at Dhau) bearing the edicts of Asoka, the latter includes a similar edict-bearing rock within its own precincts. Excavation at the former site revealed that it was occupied from *circa* fourth century B. C. to fourth century A. D. It was enclosed by a fortification wall forming

a rough square. The wall had a mud core reinforced on either side with a burnt-brick revetment. Measuring a little over a kilometer in length, each side was pierced by two large gateways and two smaller openings. The main roads in the interior ran between the corresponding gates on the opposite sides, thus forming a grid pattern. Amongst the pottery-types, particular mention may be made of a knobbed ware and the Rouletted Ware. There is circumstantial evidence to suggest that the site may be identified with Tosali, referred to in the above-mentioned Asokan edicts, and with Kalinganagara of Kharavela's inscription, occurring in a cave on the nearby Khandagiri-Udayagiri hills.

Jaugada more or less repeats the story of Sisupalgarh, the arms of the square fortifications, however, being somewhat smaller. Amongst the finds special mention may be made of a polished stone axe, from the lowest levels, and a large quantity of beads in an unfinished condition (from a middle level) indicating that they were manufactured locally.

Of the Buddhist establishments at Lalitgiri, Udayagiri and Ratnagiri, those at the last-named hill have been under excavation for the last four years. This large-scale work has indeed opened up a vast treasure of structures, sculptures, bronzes, inscriptions and other small finds ranging in time from the Gupta to the early medieval period. The inscriptions reveal that the Buddhist establishment bore the same name as does the modern place today. Amongst the structures particular mention may be made of two large-sized monasteries, one large-sized and several small *stūpas* and about half-a-dozen temples. The sculptures display a large variety of the Buddhist pantheon—Dhyani-Buddhas, Tara Avalokitesvara, Vasudhara, Vajraraga-Manjusri, Shadakshari-Lokesvara, Jambhala, Vajrapani, Arya-Sarasvati, etc., and indicate that the Mahayana-Vajrayana development of the Buddhist pantheon took place, at least in this part of the country, somewhat earlier than is generally believed.

Excavations in and near Baroda revealed, apart from the underlying microlithic industry, an almost continuous occupation from the beginning of the Christian era to the sixteenth century. The earlier levels yielded, amongst other things, the Red Polished Ware, Kshatrapa coins, and a few clay seals in Graeco-Roman style. The most noteworthy amongst the finds of the later levels, represented particularly in the neighbourhood of Akota, are excellent specimens of Jaina bronzes ascribable to the early medieval times.

Dating from *circa* first century B. C. to fourth century A. D., Amreli has yielded, besides the Red Polished Ware, Kshatrapa coins, etc., evidence of pit circles with post-cremation burials.

The excavation at Devnimori has brought to light a *vihāra*, a *stūpa* and an aspsidal temple ranging in date from *circa* A. D. 200 to

700. The sculptures of the Buddha, mostly in the *dhyanamudrā*, are reminiscent of the Gandhara style. The site has yielded a large number of coins of the Kshatrapas and one of Bhatarka, the founder of the Maitraka dynasty of Valabhi.

At Sirpur, the general habitation area yielded evidence of three successive occupational periods, dating from *circa* fifth to eleventh century. In the 'religious centre' were encountered the remains of several monasteries, some of which yielded fine bronzes made with the *cire perdue* technique. An interesting find from the site was a Chinese copper coin, circular in shape and with a square hole at the centre, attributed to Kai Yuan (713-41), which shows that Chinese visitors were attracted to the centre.

Located on the bank of Terna, about twenty kilometres north-east of Osmanabad, Ter (ancient Tagara) yielded evidence of a continuous occupation from *circa* fourth century B. C. to fourth century A. D. Amongst the variegated finds from the site, particular attention may be drawn to the terracotta figurines, some of which also show Roman influence, and fine ivory carvings.

The excavation at Salihundam has yielded inscriptions which refer to the site as Salipetaka (emporium of rice?), and to the hill containing the monastic establishments as Maha-ugapavyata.

Already well known for its Buddhist remains, Amaravati was partly re-excavated to examine the plan of one of the *stūpas*. Of it the original drum, *ayaka*-platforms and *pradakshinapath* were brought to light. In slots in the *urdhva path* of the railing were discovered five crystal caskets of very fine workmanship. The excavation of the adjacent area revealed, from bottom upwards, the N. B. P., Rouletted and Celadon Wares, indicating that the site was occupied from *circa* third century B. C. to *circa* tenth century A. D.

SALVAGE OPERATIONS IN RIVER-VALLEY PROJECTS

As in other parts of the world, so also in India, a problem that often worries the administration is how to provide more food to the ever-increasing population. And, unless a country is physiographically incapable of producing more on its own soil, the obvious answer is: bring more and more area under cultivation, besides, of course, using improved methods of food-production. This necessitates the construction of dams and canals to provide irrigation facilities. And more often than not do these dams threaten ancient monuments and sites with submergence. Then the administration has to face the crucial question: should the ancient relics be allowed to stand in the way of the needs of the modern man, or should the dams be allowed to come up, the ancient relics being salvaged if and as far as possible? And while it may

seem to be all right as a policy-statement that each case should be judged on its own merit, experience tells us that the judgment often, if not invariably, goes in favour of the modern man. Is it because it is the modern man who pleads both for himself as well as for his ancient counterpart? Be that as it may, the effect is that archaeologist has to work against time, money and skilled assistance to carry out salvage operations at such doomed sites.

In India such operations have been, are being, and perhaps will have to be, carried out. The most noteworthy amongst them is the one involving the well-known Buddhist site of Nagarjunakonda.¹ Situated on the right bank of the Krishna, it is to be submerged, along with Yellesvaram on the opposite bank, under the waters of a eighty metre high dam which is coming up hardly seven kilometres down-stream. The excavations, started in 1954, and completed only recently,² have revealed that the Nagarjunakonda valley has been under occupation right from the Palaeolithic times.³ The tools comprise hand-axes, ovates, cleavers, etc. The next lithic industry is characterised by flake-blades, scrapers, etc., reminiscent of what has been called Series II elsewhere. This is followed by a microlithic industry of the non-geometric type. The story then passes on to the Polished Stone Axe Culture yielding remains of regular settlements and burials. The site is indeed very rich in the tools of this culture, which include axes, adzes, fabricators, mace-heads, etc. Next in order come megalithic burials of which a dozen examples, including cists and pit-circles, have been excavated. The pit-circles contain regularly-buried skeletons, thus confirming the evidence of Maski and Sanur that the pits were not meant for excarnation.

Of the historical period, indeed, vast and varied remains have been encountered. Broadly, they can be classed under two heads: religious and secular. Under the former category are, one might almost say, innumerable *stūpas*, *caityas*, *vihāras* and temples of the Buddhist faith and a few temples of the Brahmanical faith. Most of them are assignable to the reigns of the Ikshvaku kings (early centuries A. D.), which fact, incidentally, throws light on the religious attitude, if not beliefs, of the concerned kings. Amongst the secular (which term may also include

¹ A. H. LONGHURST, *The Buddhist remains of Nagarjunakonda, Madras Presidency*, Mem. Arch. Surv. Ind., no. 54 (1938); T. N. RAMACHANDRAN, *Nagarjunakonda* 1938, Mem. Arch. Surv. Ind., no. 71 (1953).

² Excavated under the direction of R. SUBRAHMANYAM, assisted by K. V. SOUNDARARAJAN, K. K. SINHA, M. D. KHARE, H. SARKAR, R. SINGH, Abdul Waheed KHAN, with general guidance, at a later stage, from T. N. RAMACHANDRAN: *I. A.* 1954-55, pp. 22-23; 1955-56, pp. 23-26; 1956-57, pp. 35-38; 1957-58, pp. 5-10; 1959-60, pp. 6-10; and 1960-61.

³ K. V. SOUNDARARAJAN, 'Studies in the Stone Age of Nagarjunakonda and its Neighbourhood', *Ancient India*, no. 14 (1958), pp. 49-113.

military) structures come four fortifications built in different areas from the Ikshvaku period down to the medieval times. Of these, the most centrally located one and enclosing an area about 900×600 metres is the citadel of the Ikshvakus, from the outstanding buildings within which was carried on the administration of ancient Vijayapuri. Amongst the other noteworthy structures particular mention may be made of: a stadium having the arena-space of about ninety by seventy metres around which rose in a stepped fashion the seats, with a special pavilion on one side, evidently for the dignitaries; and a large-sized stepped and balustraded *ghat*, with a veneer of limestone slabs, on the bank of the Krishna. Close to the river-side was also located a cremation-ground, presumably of the royal family, wherein two sculptures, one showing a lady lying in state and another showing a lady against a ladder as though jumping in a fire, were of interest. The latter might suggest that *sati* had been practised here.

Those engaged on the construction of the Nagarjunasagar Dam perhaps do not know that their ancestors, more than a millennium and a half ago, had already laid out a system of canals in this area, one of which, measuring nine metres in width and two metres in depth, has been traced to a length of nearly three hundred metres.

The antiquities recovered from the site include a large number of fine sculptures and terracottas, relic caskets, jewellery, goldsmith's equipment including moulds, and coins variously of the Ikshvakus and Satavahanas besides two Roman *aurei*, one each of Tiberius (A. D. 16-37) and Faustina the Elder, mother-in-law of Marcus Aurelius and queen of Antonius Pius, issued after A.D. 141. Also recovered was a large number of Sanskrit and Prakrit inscriptions, some of which lead to the revision of the Ikshvaku chronology.

The Survey has not rested itself with the excavation only. Arrangements are well under way to set up a full-fledged site-museum on the top of a hillock which would be jutting out of the swirling waters of the dam. On this hillock are also being re-erected some of the excavated monuments, particularly the *ghat* which would still continue to be washed by the river, though several metres above its present level. On another hill on the periphery have been re-erected a few other structures, maintaining, wherever necessary, the original ground-contours. In cases where the highly deteriorated condition of the bricks did not permit the transplantation of the monuments, large-sized models have been prepared, which will be on display in or in the vicinity of the abovementioned museum.

The excavation at Yellesvaram, carried out by the Department of Archaeology, Government of Andhra Pradesh,¹ has brought to light

¹ Various under the directions of P. SREENIVASACHAR and Abdul Waheed KHAN: I. A. 1957-58, pp. 9-10; 1958-59, p. 12; and 1960-61.

more or less the same sequence of cultures as encountered at Nagarjunakonda. In the area around the Yellesvaraswami temple have been unearthed several noteworthy structures including *vihāras*, *cāitya*-halls, etc. Not very far from there has been located a *ghat*, with a series of steps, leading down to the Krishna.

Proceeding northwards, the other areas where salvage operations have been or are being carried out are: the Tapti valley in District Dhulia, Maharashtra; the Chambal valley in District Mandasor, Madhya Pradesh; the Kasai (Kangsavati) valley in Districts Bankura and Purlia, West Bengal; and the Sutlej valley in District Bilaspur, Himachal Pradesh. The excavations at Devnimori also were taken up partly as a sequel to an irrigation-project on the Meshvo.

On the Tapti, a dam is being constructed at Ukai, as a result of which will be submerged a stretch nearly forty kilometres in length. Consequently, intensive explorations, followed by excavations at two sites, Bahurupa and Savalda, have been carried out.¹ While Bahurupa yielded the remains only of the chalcolithic period, similar to those found at Prakash, Savalda yielded later material also, which included the plain black-and-red ware as well as certain pottery-types usually found in association with the Northern Black Polished Ware.

As a result of a dam on the Chambal an area measuring nearly seven hundred square kilometres will be submerged under water. In order to salvage ancient relics comprised within the area, large-scale explorations, including excavations at Awra and Manoti, have been carried out by the Department of Archaeology, Government of Madhya Pradesh.² The explorations have brought to light not only palaeoliths, tools of Series II, microliths, chalcolithic material, etc., but also rock-shelters containing paintings. Executed in red or dark-red ochre and available in several superimposed layers, the paintings at a place called Chibbar-nala depict animals such as the sambhar, spotted deer, monkey, lizards, etc., men holding battle-axes, and yoked carts. At a place called Mori the shelters number as many as thirty and contain paintings portraying pastoral and dancing scenes.

Taken together, the excavations at Awra and Manoti have revealed remains dating from the chalcolithic to the early historical times. The pottery from the earlier levels includes the black-on-red, white-painted black-and-red and black wares, while that from the following levels includes the N. B. P. Ware.

¹ Under the direction of R. V. JOSHI, assisted by S. A. SALI, B. P. BOPARDIKAR, S. P. JAIN and K. M. SRIVASTAVA : *I. A.* 1958-59, pp. 22-25; and 1959-60, pp. 34-37.

² Various under the directions of M. G. DIKSHIT and H. V. TRIVEDI, assisted by V. S. WAKANKAR : *I. A.* 1957-58, pp. 26-30; 1958-59, pp. 27-29; and 1959-60, pp. 22-25.

In the Kasai valley, where an area of about a hundred square kilometres is to go under water, the explorations carried out by the Survey¹ have revealed sites bearing variously palaeoliths, tools of Series II, microliths, polished stone axes, besides historical remains. The polished stone axes, with oblong cross-section, are characteristically east Indian in form. The historical remains include, besides habitation areas, temples ascribable to the twelfth-thirteenth centuries.

Explorations of the doomed areas in the Sutlej valley, the first part of which has just been completed by the Survey,² have revealed, amongst other things of importance, palaeoliths of the typical Sohan industry.

Thus is being fought the undeclared battle between the moderns and the ancients.

The foregoing survey, though hurried and sketchy, should, it is felt, be sufficient to convey to the reader a reasonable idea of the efforts that have gone in since Independence to unravel the country's past. All concerned, i. e. the Survey, State Departments of Archaeology, and Universities and Research Institutes, are anxious to do, and perhaps have done, their best in discharging this rather urgent and, may we call it, sacred duty. Indeed, one cannot help quoting the renowned archaeologist Sir Mortimer WHEELER who, in 1958, stated: 'Today, no part of the world is better served in archaeological matters than is the Republic of India'. But this should, in no case, give rise to complacency, for what has been done is but a fraction of what still remains to be done. And in this connection there are three things that stand supreme in the mind of the present writer. If they involve any self-criticism, let it indeed be taken in the proper light, for self-awareness is the only acknowledged path to self-enlightenment.

In the first place, let it be stated, and admitted too, that while many an excavation has been carried out with great perseverance and skill, producing important results, its reporting has lagged far behind. This should make us pause for a moment and ponder over the consequences of unpublished excavations. Thus, 'better late than never' should be our motto for the next few years during which an all-out effort should be made to clear up the arrears.

The second point relates to planning. More vertical than horizontal excavations have been carried out since Independence. While such a state of affairs is not decried in the least, for vertical excavations are

¹ Under the direction of V. D. KRISHNASWAMI, assisted by K. M. SRIVASTAVA and S. P. JAIN : *I. A.* 1959-60, pp. 48-50.

² Under the direction of V. D. KRISHNASWAMI, assisted by K. M. SRIVASTAVA and S. P. JAIN.

necessary to build up a culture-sequence, time has come when each one of the cultures identified so far is studied in full detail.

This can be done only when large-scale horizontal excavations are carried out at selected sites spread over a period of at least three or four years. Further, if in certain cases it becomes necessary to remove the structures, etc. of the upper levels to get a clearer picture of the lower, primarily for which the site has been taken up, let it be agreed to that we may do so, provided, of course, comprehensive recording in all possible ways is done of what is desired to be removed.

The last point that the writer would like to emphasise is the need to study the Indian material in its wider context. To be more precise, out of the material unearthed since Independence, the Painted Grey Ware Culture associable with the Aryans, the central Indian Chalcolithic Culture as represented at Navdatoli, the exotic seals and pottery from Lothal and last but not least the bone-tools from Burzahom have all to be studied in the light of their counterparts in western Asia. Likewise, there are quite a few items, e.g. pebble tools, polished stone axes with oblong sections, etc., indicating contacts with eastern Asia. It is indeed high time that Indian scholars, individually or in teams, were sent out to respective areas to make a first-hand, detailed study of the concerned material.

POSTSCRIPT

Since the above was written (October, 1961), the spade has made quite a few important discoveries which may be briefly summarized as follows.

It has often been thought that Kathiawar, i. e. the peninsular region of Gujarat, was cut off from the mainland during prehistoric times and, therefore, it did not receive any influence from the latter during the Early Stone Age. This impression has since been belied by the discovery of hand-axes and cleavers of the Madrasian complex from Rojdi in the heart of Kathiawar.

The continued excavation at Kalibangan in Rajasthan has duly established the existence of a pre-Harappan culture, characterized by an unslipped red ware with designs painted in black pigment often supplemented with white, and a black-on-red-slip ware, there also being in the latter the dish-on-stand with fish-scale decoration. In addition to the lithic element (blades of chalcedony, etc.), copper is duly represented by axes and bangles. The houses were made of mud bricks, the proportions of the latter, however, being 1 : 2 : 3 as against the usual 1 : 2 : 4 proportions of the Harappan bricks. The work is on, and it

still remains to be seen if and how far this 'Kalibangan' Culture contributed to the make-up of the succeeding Harappa Culture.

In eastern India, two important excavations have been carried out : at Kuchai, District Mayurbhanj, Orissa ; and at Pandu-rajardhibi, District Burdwan, West Bengal. The former has fully demonstrated the association of the coarse, brownish-red ware with the polished stone axes of the Eastern type, which had previously been guessed on the basis of surface explorations only. The dig has also shown that, long before these polished stone axes, the inhabitants used non-geometric microliths but not pottery—a culture-complex similar to that of Birbhanpur in West Bengal.

The work at Pandu-rajardhibi has thrown the antiquity of civilization in West Bengal back by several centuries. In its lower levels, the site contains the remains of a culture characterized by white-painted black-and-red and black-on-red wares, which are vaguely reminiscent of their counterparts respectively in the Ahar Culture of Rajasthan and the Central Indian Chalcolithic Culture. A Carbon-14 determination for the Pandu-rajardhibi culture is 1012 ± 120 B. P.

Sherds of white-painted black-and-red ware have also been reported from Chirand, District Saran, Bihar, and Sohagaura, District Gorakhpur, Uttar Pradesh, and their implications on culture-movements must not be underrated.

The presence of stone circles near Nagpur had led scholars to think that the Megalithic Culture of south India extended up to here. This hypothesis has duly been confirmed by the excavation at Junapani, where the stone circles have been found to enclose fractional human burials associated with black-and-red ware and iron implements.

'Megaliths' have also been identified further to the north, in the sub-Kaimur region of southern Uttar Pradesh, but their exact cultural association still remains to be worked out.

In the south, fresh light has been thrown on Indo-Roman contacts by the work at Dharani-kota, District Guntur, Andhra Pradesh, which has yielded not only the Rouletted Ware but also very fine specimens of Roman glass. The excavation at Kaveripattinam in Madras State has revealed a wharf meant for loading and unloading boats—a much welcome corroboration of what the Tamil literature has to say about the site.

But the most heartening development of these two years is the initiation of the Indian spade to work even beyond the country's frontiers. At the invitation of the respective Governments, Indian teams have carried out excavations in Egyptian Nubia and the Nepalese *tarai*. The work in Nubia has not only thrown welcome light on the Middle

and Late Stone Ages as well as the archaic A-Group and C-Group Cultures of the region, but has also given some hints of the possible relationship between some of the material discovered over there with that from India—an aspect on which, indeed, much further work, particularly in the intermediary coastal strips, is called for.

The excavation in the Nepalese *tarai* has demonstrated that during the early historical times that region shared in full the cultural heritage of the contiguous regions of Uttar Pradesh and Bihar in India.

May it be hoped that India continues to assist other countries in archaeological (as in other) tasks that face them. A helping hand is just now proposed to be extended to Afghanistan, nearer home, and Sudan, thousands of miles away.

PART TWO

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CENTRES OF ORIENTAL STUDIES

ANDHRA PRADESH

ANDHRA HISTORICAL RESEARCH SOCIETY, Rajahmundry.

Hon. Gen. Secy. : R. Subba Rao.

Voluntary; aided by Govt.

Holds meetings and exhibitions.

Has 11,100 books in Sanskrit and Telugu; has a museum; also has mss.

Publishes a quarterly journal in English, *Journal of the Andhra Historical Research Society*; descriptive catalogues of mss. being published; Sañcikās or special vols. on different Andhra dynasties being published.

Founded in 1922.

ANDHRA UNIVERSITY, Waltair.

Teaching, research, publication; has depts. for Languages, Indian History, Philosophy, etc.

Has a collection of Sanskrit mss.

Has published works in Sanskrit, Telugu and English, in literature, philosophy, etc.; has also published mss. catalogues.

ĀRSHA LIBRARY, Visakhapatam.

Voluntary.

Has a good collection of Sanskrit mss.

Has material ready in the form of slips for a Sanskrit Thesaurus, *Śabdārtha-Sarvasva*, prepared by MM. Paravastu Venkata Ranga-charyulu.

COMPILATION AND TRANSLATION BUREAU, Osmania University, Hyderabad.

Voluntary; aided by State Govt.

Compilation and translation into Urdu of standard text books for the faculties of Osmania University.

Has translated or compiled 500 books on various subjects.

Founded in 1917.

GAUTAMI VIDYAPEETHA, Rajahmundry.

Runs an Oriental school, and encourages Śāstras in Sanskrit through periodical Parishats.

Founded in 1944.

KENDRIYA SANSKRIT VIDYAPEETHA, Tirupati.

Chairman : V. Raghavan; Director : B. R. Sharma.

Conducted by Govt. of India.

Runs a Sanskrit pedagogy course; has a research wing.

Has in its programme (1) *Āgamakośa* – A Dictionary of Pāñcarātra, Vaikhāṇasa and Śaiva Āgamas; (2) Preparation of Sanskrit works on modern subjects; (3) Editions of rare Sanskrit texts (e. g. *Skanda-Purāṇa*, the un-published version); (4) A Sanskrit periodical, *Malaya-māruta*, for issuing short literary works.

Has 3993 books; 300 mss.

Started on 21-8-62; Pedagogy course started on 1-12-62; Research wing started only recently.

ORIENTAL PUBLICATION BUREAU AND DAIRAT-UL-MAARIF, Hyderabad.

Voluntary; aided by Govt.

Collects mss. and books written by Moslem savants.

Has over 200 publications.

Founded in 1886.

OSMANIA UNIVERSITY, Hyderabad.

Teaching, research, publication, preservation of mss.

University library has 6351 mss. including about 3000 Islamic mss.

SANSKRITA BHASHA PRACHARINI SABHA, Chittoor.

Pradhanamantri : M. Varadarajan Pantulu; Secretary : N. Ramanaatha Iyer.

Voluntary; regd. society.

Propagates the study of Sanskrit through the publication of readers, books, dictionaries; conducts examinations of 5 grades for which students sit from all over South India.

Has published 5 books; publishes a quarterly journal in Sanskrit, *Gairvāṇī*.

Established in 1945 at Yerpedu and shifted to Chittoor in 1948; has branches at 8 places.

SANSKRIT ACADEMY, OSMANIA UNIVERSITY, Hyderabad.

Director : Aryendra Sharma.

Voluntary.

Research, publication, preservation of mss.

Special project on hand : Companion to Sanskrit Literature; critical edn. of *Kāśikā* with *Padamañjarī*.

Has 1072 books and periodicals; 3,000 mss. lent by Osmania University.

Published books : English 6, Sanskrit 14.

Established in 1954.

SRI VENKATESVARA ORIENTAL RESEARCH INSTITUTE, Tirupati.

Managed by S. V. University.

Preservation of mss.

Has 21,123 books; 10,678 mss.; Catalogue of mss. published.

Publishes a research journal thrice a year, *Journal of the Sri Venkatesvara Oriental Institute*; has published 64 works in

Sanskrit, Tamil and Telugu ; has undertaken edition of Pāñcarātra texts.

Founded in 1939 by T. T. Devasthanam ; recently handed over to University.

SRI VENKATESVARA UNIVERSITY, Tirupati.

Teaching, research, publication, preservation of mss.

Has departments of Sanskrit and other languages, Indian Philosophy, Indian History, Indian Music, etc.

STATE ARCHIVES, Irram Manzil, Hyderabad.

Director : S. Hadi Bilgrami.

Govt. of A. P.

Archives ; preservation of Govt. and historical records, mss., etc. ; facilities for research afforded.

Has books in different languages : 8,073 ; periodicals : 2,524 ; records, mss. (Persian, Sanskrit, Telugu, etc.) : 859 ; catalogues under preparation.

Publications : 7 Persian and 4 Marathi.

Amalgamation of the Telugu records of the old composite Madras State and the Central Records Office of the Nizam's Dominion.

There are papers relating to Moghul Emperors also.

TELUGU ACADEMY (Andhra Sahitya Parishat), Ramraspeta, Kakinada.

Voluntary ; regd. association.

Publishes a Telugu bimonthly, *Journal of the Andhra Sahitya Parishat*, and editions of Sanskrit texts.

Preparation of standard Telugu Lexicon, the *Suryarao Nighantvu*.

Has a mss. collection.

Has published 55 modern works besides some old works in Telugu.

Founded in 1911.

TELUGU BHASHA SAMITI, Hyderabad.

See under Madras.

TIRUMALAI TIRUPATI DEVASTHANAMS, Tirupati.

Under a Govt.-appointed Board.

Runs schools and colleges in Vedas, Āgamas, Divyaprabandhā, and Śāstras, and Summer School of Hinduism ; founded and formerly managed the S. V. Oriental Institute. Has published History of Tirupati, Vols. of Inscriptions of Tirupati and several Tamil and Telugu works including *Bharata-kośa* (Dictionary of dance, drama and music).

ASSAM

ASSAM SAHITYA SABHA, Chandrakanta Handiqui Bhavan, Jorhat.

General Secretary : Maheswar Neog.

Voluntary ; regd.

32 publications mostly in Assamese, a few in English and Sanskrit.
Founded in 1917.

ASSAM SAṄGĪTA NĀṬAKA AKADEMY, Gauhati.

Devoted to research in drama, music, etc. of Assam Vaiṣṇava
Sattras.

Has published the findings on Borgit, texts on Tāla, etc.

Affiliated to the Sangeet Natak Akademi, New Delhi.

ASSAM SECRETARIAT RECORD OFFICE, Shillong.

Keeper of Records : P. C. Sarma.

Govt. Dept.

Collection and preservation of public records.

Maintains a collection of records, mostly in English.

Has published 2 indices and one hand-book.

Started in 1874.

DEPARTMENT OF HISTORICAL AND ANTIQUARIAN STUDIES IN ASSAM,
Gauhati.

Director : D. C. Choudhury.

Govt. of Assam.

Collection and preservation of mss. and old records ; publication of
rare and important works relating to history and culture of Assam ;
affords facilities to students to do research in history and culture
of Assam. Special interest : research in Assam's history and culture
in particular and Indology in general.

Survey and collection of mss. and records under the auspices of the
Regional Records Survey Committee and under the scheme sponsored
by Govt. of India.

About 5,000 printed books and 500 periodicals ; a collection of 3,000
mss. (700 in Sanskrit, 2200 in Assamese, 100 in Tāi Pākhe) ; a
Descriptive Catalogue of Assamese mss. and a catalogue of Sanskrit
mss. issued.

18 publications in English, 15 in Assamese, 5 in Sanskrit, 2 in
Ahom.

Collection of archives : about 100.

Established in 1928.

KAMARUPA ANUSANDHAN SAMITI (Assam Research Society), Gauhati.

Voluntary ; aided by State Govt.

Maintains a big library of books and mss.

Publishes a quarterly, *Journal of the Assam Research Society*.

Founded in 1912.

KAMARUPA SANSKRIT SANJĪVANĪ SABHĀ, Nalbari P. O.

Secretary : Chakrapati Tarkatirtha.

Voluntary, regd. (1960-61).

Collection and preservation of mss. and books, and publication.

760 books ; 1,600 mss.

2 publications in Assamese.

Founded in 1913.

NALBARI SANSKRIT COLLEGE, Nalbari P. O.

Principal-cum-Hony. Secretary : Harekrishna Gosvami.

Govt. of Assam.

Teaching of Sanskrit in traditional way ; affords facilities for the study of ancient astrology, Smṛti, and other special contributions of Kāmarūpa.

350 books and periodicals ; 1,522 mss. in the Kāmarūpa Sanskrit Sanjibani Sabhā library located in the College.

Started in 1938.

BIHAR

BIHAR RASHTRABHASHA PARISHAD, Patna, Bihar.

Has published 70 books, including Sanskrit works with Hindi translations.

BIHAR RESEARCH SOCIETY, Museum Buildings, Patna.

Secretary : S. C. Sarkar.

Voluntary ; Govt. aided.

Research, publication, organizing learned lectures ; archaeological excavations ; survey, collection and preservation of mss., historical records, etc.

Maintains a library of printed books, periodicals and mss.

Has published 19 books, Buchanan's Journals, and 4 Vols. of Descriptive Catalogue of Sanskrit mss. in Mithilā. Publishes the quarterly research Journal, *Journal of Bihar Research Society* (formerly *J. of Bihar and Orissa Res. Soc.*).

Founded in 1915 ; formerly called Bihar and Orissa Research Society.

DEPARTMENT OF ANCIENT INDIAN HISTORY AND ARCHAEOLOGY, Patna

University, Patna 5.

Head : B. P. Sinha.

Undergraduate and postgraduate teaching, research supervision, publication of research articles.

Archaeological excavation at Antichak (Bhagalpur) and other places in the State.

3,075 books.

Publications : 30 books in English and in Hindi.

A departmental museum of antiquities (650 coins, few sculptures, etc.).

DEPARTMENT OF HISTORY, Patna University, Patna 5.

Head : R. S. Sarma.

Postgraduate teaching, publication, collection and preservation of mss.

8,000 books, 36 periodicals ; 1,612 mss. in Persian, 983 in Sanskrit, 59 in Hindi.

16 publications in English.

DEPARTMENT OF PERSIAN, Patna University, Patna 5.

Head : S. M. A. Rahman.

Postgraduate teaching and research guidance.

300 books and periodicals in the Seminar ; 1,911 mss. in Persian section.

One publication in English and Persian.

DEPARTMENT OF SANSKRIT, Patna University, Patna 5.

Head : Chandrakant Pande.

Postgraduate teaching and research.

601 books in the Seminar Library of the Dept.

One publication in English and Sanskrit.

HINDI VIDYĀPIṬH, Baidyanath-Deoghar, Dt. Santal Pargana, Bihar.

Voluntary.

Postgraduate teaching ; has recently started the 'Rajendra Research Institute' in the name of the late President of India.

INSTITUTE OF POSTGRADUATE STUDIES AND RESEARCH IN ARABIC AND PERSIAN LEARNING, Patna 6.

Director : Syed Hasan.

Govt. of Bihar.

To conduct and guide research in Arabic and Persian languages etc. and to edit rare mss. belonging to Khuda Baksh Oriental Public Library, Patna.

3,000 books in modern Iranian and Arabic.

Has published 15 books (14 Persian, 1 Arabic).

Established in 1955.

JAINA SIDDHĀNTA BHĀVANA, Arrah.

Secretary : S. K. Jain.

Voluntary.

Has a collection of Sanskrit and Prakrit mss. (5,688) ; catalogue published.

Has a museum of old paintings, coins, etc.

Publishes a Hindi-English Journal, *Jaina Siddhānta Bhāskara* (*Jain Antiquary*).

Founded in 1906.

KHUDA BAKSH ORIENTAL PUBLIC LIBRARY, Bankipore, Patna.

Voluntary.

Collection and preservation of printed books and Arabic, Persian and Urdu mss.

Has a very large collection of printed books and a precious collection of rare Arabic, Persian and Urdu mss.

K. P. JAYASWAL RESEARCH INSTITUTE, Museum Buildings, Patna.

Honorary Joint Director : S. H. Askari.

Govt. Education Dept.

Research and publication on Indian History ; publication of Tibetan mss. ; preservation of Sanskrit and Persian mss. ; conducts excavations at different places.

Publication of a comprehensive History of Bihar, and of texts edited from the Tibetan Buddhist mss. collected by Rahula Sankrityayana.

Has Tibetan Buddhist mss. : Skt. mss. 705 ; Persian mss. 99.

Established by the State Govt. in 1950.

THE LAKSHMISWAR PUBLIC LIBRARY, Darbhanga.

Voluntary ; patronised by Darbhanga Raj ; regd.

Has a mss. collection ; collection of books : Hindi and Maithili 3,341, English 2,092, Sanskrit 358, Urdu 252, Bengali 238, General 296, Periodicals in bound vols. 412.

Established in 1916.

MAITHILI SAHITYA PARISHAD, Darbhanga.

Voluntary.

Has published a few books in Maithili.

Founded in 1928.

MANDAR VIDYAPĪTH, Bhagalpur.

Voluntary.

Teaching.

Has a Museum.

Founded in 1945.

MITHILA INSTITUTE OF POSTGRADUATE STUDIES AND RESEARCH IN SANSKRIT LEARNING, Darbhanga.

Director : Sitansusekhar Bagchi.

Govt. ; Affiliated to University of Bihar.

Postgraduate teaching ; research ; publication ; and collection and preservation of Sanskrit mss.

Critical Edition of the *Viṣṇupurāṇa* ; critical study and editing of rare Śāstraic texts ; Devanāgarī editions of Buddhist texts.

7,300 books ; 4,000 periodicals ; 5,090 mss. in Sanskrit.

Has published *Bauddhāgamārtha-saṅgraha* (1956) and several

other publications.
Established in 1951.

NAVA NALANDA MAHAVIHAR, Nalanda.

Director: Satkari Mukherji.

Govt. of Bihar. Affiliated to Magadh University, Gaya and K. S. Sanskrit University, Darbhanga.

Postgraduate teaching; diploma courses in Tibetan, Chinese, Burmese, Siamese and Sinhalese; also research; teaching staff includes some Bhikkus. Collection and preservation of mss. Critical edn. of Pali *Atthakathā*, etc.

Has 23, 634 books, 321 Tibetan Xylographs, and 152 mss.
Established in 1951-52.

RESEARCH INSTITUTE OF PRAKRIT, JAINOLOGY AND AHIMSA,

Muzaffarpur.

Director: Nathmal Tatia.

Govt. of Bihar.

Postgraduate teaching and research in Prakrit, Jainology and Ahimsa.

Compilation of a Bibliography of publications in Prakrit, Jainology and Ahimsa

5,800 books.

Publications: one in English, one in Apabhramśa, one in Hindi; some critical studies and critical editions are ready for press.

Established in 1955.

STATE CENTRAL RECORDS OFFICE, Old Secretariat, Patna 1.

Govt. of Bihar.

Archives; preservation of records; centralisation of the records (historical) lying in the District and Divisional offices; Research and publication; affords facilities to research scholars.

About 2,000 printed books and various reports on Indian History (esp. Bihar); District Records and Gazetteers and a large number of Old Persian Firmans and Sanads of the Moghul Period.

Has published 5 books in English; 6 more to be published.

Reorganised in the present form in 1954.

DELHI

AKHILA BHĀRATIYA SANSKRIT SĀHITYA SAMMELANA, Delhi.

Voluntary.

Runs a Sanskrit College; holds annual Sanskrit conventions.

Publishes the Sanskrit journal *Sanskṛta Ratnākara*.

Has branches in various States.

AKHIL BHĀRAT ŚVETĀMBAR STHĀNAKVĀSI JAIN CONFERENCE,
12, Lady Hardinge Road, New Delhi.
Publishes a journal and books relating to Jainism.

ANJUMAN TARAQQUI-E-URDU (India), 1, Daryaganj, Delhi.
Voluntary ; regd.
Publishes : (1) a quarterly, *Urdu* ; (2) a monthly, *Science* ;
(3) a monthly, *Maashiat* ; and (4) a fortnightly, *Hamari Zaban* ;
other 241 miscellaneous publications.
Founded in 1903 ; has 64 branches all over India and at Nairobi
(Africa).

ARCHAEOLOGICAL SURVEY OF INDIA, Janpath, New Delhi-11.
Director General of Archaeology in India : A. Ghosh.
Govt. of India Dept.
Organisation and supervision of archaeological work all over the
country through regional circles ; excavation, preservation of
monuments, archaeological expeditions, publication of monographs,
setting up of museums *in situ*. Recent major project : Architectural
Temple Survey. Maintains a central library of printed books ; has a
collection of mss. Conducts a School of Archaeology. Over 50,000
volumes (including periodicals) in the Central Archaeological
Library.
Publishes periodicals, chiefly the *Epigraphia Indica*, and books,
special reports and monographs pertaining to Archaeology.
Founded in 1861.

BHARATI RESEARCH INSTITUTE, Kamalanagar, Delhi.
Voluntary.
Has issued 3 publications.

BHĀRATĪYA VIDYĀ SAMSTHĀNA (Institute of Indology), 88, Lucknow
Road, Timarpur, Delhi.
Director : D. N. Shastri.
Voluntary ; regd. (1959) ; (affiliated to Universities of Agra and
Kurukshetra) ; aided by Govt.
Research and publications ; collection and preservation of books,
mss., etc. ; promoting the study of Indian culture.
1,990 books ; many journals.
Founded in 1959.

DEPARTMENT OF AFRICAN STUDIES, University of Delhi, Delhi-6.
Head : S. N. Varma.
Research and teaching.
Members of the Dept. engaged in research concerning African Studies.
Over 5,000 books, etc.
13 publications in English.

- Started in 1954 ; has a museum housed in the Dept. of Anthropology.
- DEPARTMENT OF BUDDHISTIC STUDIES, University of Delhi, Delhi-6.
Head : V. V. Gokhale.
Postgraduate teaching and research.
Editions of Buddhistic texts.
- DEPARTMENT OF HISTORY, University of Delhi, Delhi-6.
Head : Bishweshwar Prasad.
Postgraduate teaching and guidance of research.
History of India, 1526-1947, has been planned.
10,050 books, 144 periodicals.
2 publications in English.
- DEPARTMENT OF SANSKRIT, University of Delhi, Delhi-6.
Head : N. N. Choudhuri.
Postgraduate teaching and guidance of research.
Publications include 1 in Sanskrit and English, 1 in Sanskrit and Hindi, 2 in Hindi, 1 in French, 1 in Sanskrit, and 2 in English.
Started in 1922.
- INDIAN COUNCIL FOR CULTURAL RELATIONS, Azad Bhavan, Indraprastha Estate, New Delhi-1.
Holds meetings ; organises exhibitions ; brings out cultural publications ; sponsors study tours abroad and Indian Professorships at foreign centres.
Has a library.
Publishes *The Indo-Asian Culture* (quarterly) ; also publishes *Cultural News from India* (bi-monthly) ; has published 13 books.
Has branches.
- INDIAN COUNCIL OF WORLD AFFAIRS, A-Block, Travancore House, Canning Road, New Delhi.
Voluntary ; regd.
Publishes *India Quarterly* (quarterly journal), papers, pamphlets and monographs.
Founded in 1943 ; has branches at several places in India.
- THE INDIAN HISTORICAL RECORDS COMMISSION, Queensway, New Delhi.
Permanent body of archivists and historians appointed by Govt. of India.
Gives training to archivists in India.
Has published a few books of old correspondence in Oriental Languages and English, travelogues, etc.
Founded in 1919.
- INDIAN INSTITUTE OF ASTRONOMICAL AND SANSKRIT RESEARCH, 2239, Gurudwara Road, Karol Bagh, New Delhi-5,

Voluntary ; aided by Govt. ; regd.
Interested in Indian astrology and astronomy.
Publishes astronomical works.

INDIAN SCHOOL OF INTERNATIONAL STUDIES, Sapru House, Barakhamba Road, New Delhi-1.

Postgraduate studies and research work in Humanities and Social Sciences.

INTERNATIONAL ACADEMY OF INDIAN CULTURE, J 22, Hauz Khas Enclave, New Delhi-16.

Director : Lokesh Chandra.

Voluntary ; regd.

Research, teaching and publication ; preservation of mss. ; specialises in Indonesian, Tibetan, Mongolian and other lines of Greater Indian Studies ; has a big project called *Śatapitaka* of 100 Greater Indian texts bearing on Indian culture and literature.

Indonesian Texts on Pitrpūjā ; illustrations of Smaradahana ; Tibetan Dictionary ; Tibetan Art ; Mongolian History ; Mongolian Texts ; Indological works like *Jaiminīya Brāhmaṇa* ; Sanskrit Texts discovered from Central Asia ; a Tibetan Commentary on the *Amarakośa*.

A large collection of books and journals in European and Indian languages ; mss. in Devanāgarī and from Far-East ; has a precious collection of Greater Indian materials.

Publications : 94 volumes, including some Vedic texts.

Founded in 1934 by Raghu Vira ; has bronzes and paintings, mostly from Tibet, a few sculptures, wood figures from East Asia.

LINGUISTIC CIRCLE OF DELHI, 17-A/29. W. E. A., Karol Bagh, New Delhi.

Voluntary.

Holds periodical meetings.

Founded in 1954.

MEHAR CHAND LACHMAN DAS, 27. 36 Kuccha Chailan, Daryaganj, Delhi-7.

Commercial.

Publishes Sanskrit texts and research works.

Has published a large number of Sanskrit texts and monographs in English.

Established in 1870 in Lahore ; in Delhi since 1948.

MOTILAL BANARSIDASS, Bungalow Road, Jawaharnagar, Post Box 1586, Delhi-6.

Commercial.

Leading publishers of Indological books and Sanskrit texts.

Established in 1903 in Lahore ; at Delhi since 1948.

MUNSHI RAM MANOHAR LAL, Post Box 1165, Nai Sarak, Delhi-6.

Commercial.

Has published many books in Sanskrit and on Indology.

NATIONAL ARCHIVES, Janpath, New Delhi.

Director of Archives : K. D. Bhargava.

Govt.

Preservation of archives and publication ; conducting researches on the scientific preservation of archives ; studies in Indo-British History is the special field of interest. Compilation of national register of records.

Has 1,00,000 books and periodicals ; Archives : 1,03,625 bound volumes ; 51,13,000 documents ; 11,500 mss., maps, etc., 4,150 printed maps ; 1,38,298 microfilms of records etc. ; has made a collection of the personal papers of national leaders.

Has published 6 books ; publishes *The Indian Archives*, a bi-annual journal.

Founded in 1891 as Imperial Record Dept. ; changed into National Archives of India in 1947.

SAHITYA AKADEMI, Rabindra Bhavan, 35, Ferozeshah Road, New Delhi-1.

Secretary : K. R. Kripalani.

Statutory autonomous body established by Govt.

Encourages literary effort in the country in all the languages ; awards annual prizes for outstanding books of literary interest in each of the major Indian languages ; also gives financial assistance for some important publications ; arranges for translations into other Indian languages of works of importance in each language.

Some projects : (i) Bibliography of Indian Literature ; (ii) Critical Editions of Kālidāsa's Works ; (iii) Anthology of Sanskrit Literature ; (iv) Anthologies of Indian Poetry ; (v) Who's Who of Indian Writers ; (vi) Histories of Literatures ; (vii) Tagore Bibliography ; (viii) Dictionaries (Russian-Hindi, Tibetan-Hindi, Chinese-Hindi). Has a library with 20,000 books.

Publishes an half-yearly journal in English, *Indian Literature*, and an half-yearly journal in Sanskrit, *Saṃskṛta Pratibhā*, ed. by V. Raghavan ; has published many books in English and the regional languages of India and Sanskrit ; has translated important Indian and foreign classics ; has helped UNESCO in the preparation of some books.

Founded in 1954 ; has regional offices at Calcutta and Madras ; held an exhibition of mss. and printed books in 1956.

SAMANTABHADRA SANSKRIT VIDYALAYA, Daryaganj, New Delhi.

Voluntary ; regd.

SANGEET NATAK AKADEMI, Rabindra Bhavan, Ferozeshah Road, New Delhi.

Secretary : V. K. Narayana Menon.

Statutory body established by Govt.

Promotion of the arts of music, dance and drama ; gives aid to art institutions ; has held Seminars on drama, music and dance ; sponsors research and publication ; conducts art-festivals.

Has a library of books and periodicals.

Publishes a Bulletin ; has sponsored a number of publications of Sanskrit texts on music and dance, editions of compositions, music journals, and treatises on music and musicians ; the papers of its three Seminars are under publication.

Founded by Govt. in 1954 ; works in collaboration with regional State-appointed Academies ; runs the National School of Drama, Delhi, and College of Manipuri Dance in Manipur.

GOA

HISTORICAL ARCHIVES OF GOA, Panjim.

Director : V. T. Gune.

Govt. Dept.

Preservation, publication and maintenance of ancient records of Goa.

Publication of (1) Reference Media ; (2) Handbook of the Archives ; (3) Records throwing light on effects of Imperialism.

Reference Library Books : 2,000 ; has 20,000 volumes of records (after centralisation of all records it will be 1,00,000 volumes).

Records useful for 16th and 17th century history of S. E. Asian countries, Africa and Brazil. Prior to the liberation of Goa, the office was called " Arquivo Historico do Estado da India ".

GUJARAT

AGAMODAYA SAMITI, Surat.

Has published series of Jaina works (about 59).

Established in 1917.

BHUVANESWARI VIDYAPITH, Gondal.

Has a collection of 8,000 mss.

Has published a good number of works in Bhuvanewari Grantha-mala on Ayurveda, Philosophy, etc. ; has published *Catalogue and Index of mss.* in May, 1960.

The Vidyapith was formerly known as Rasashala Aushadhashram.

CHUNILAL GANDHI VIDYA BHAVAN, Sarvajanik Vidya Society, Surat.

Has a collection of mss.

Has published about 12 works in Sanskrit and English relating to Sanskrit literature; publishes *Bulletin of the Chumilal Gandhi Vidya Bhavan* every year.

DAHILAXMI LIBRARY, Nadiad.

Voluntary.

Has a collection of Sanskrit mss.

DEPARTMENT OF ANCIENT HISTORY AND ARCHAEOLOGY, M. S. University, Baroda.

Postgraduate teaching and training; research and publications.

Excavations and field survey.

6 publications in English.

Collections of archaeological interest.

DEPARTMENT OF ARCHAEOLOGY AND MUSEUM, Jubilee Gardens, Rajkot.

Asst. Director of Archaeology and Museum : J. M. Nanavati.

Govt. Dept.

Researches in proto-history and monuments in the State ; carries on excavation work.

Has 1,500 books ; also 5 mss. on architecture.

Has published 2 books.

Founded in 1949 ; there are 5 museums under the dept ; total no. of exhibits 50,000.

DEPARTMENT OF ARCHAEOLOGY AND MUSEUM, Sardar Vallabhbhai Vidyapeeth, Vallabh Vidyanagar.

Archaeological excavations and expeditions.

About 40 inscriptions edited ; publishes a bi-annual bulletin and a journal.

The museum has 45 sculptures, 1,800 bronzes, etc.

DEPARTMENT OF GUJARATI, Sardar Vallabhbhai Vidyapeeth, Vallabh Vidyanagar.

Postgraduate teaching, research guidance, publication, collection of mss.

About 10 mss. in Gujarati.

4 publications in Old Gujarati, 1 in Apabhramśa.

DEPARTMENT OF HISTORY, M. S. University, Baroda.

Research and publication ; postgraduate teaching.

Has completed *History of Gujarat under the Muslims* and *Socio-historical Survey of the Muslim Population of Gujarat* ; *Bibliography of Gujarat History under the East India Company* under preparation.

Has published 4 monographs and 6 research papers.

DEPARTMENT OF HISTORY, Sardar Vallabhbhai Vidyapeeth, Vallabh Vidyanagar.

Postgraduate teaching, research guidance, research, publication.

1. Studies in *Bhojaprabandha*; 2. Ancient India as depicted in some of the prominent Sanskrit kāvyas.

DEPARTMENT OF SANSKRIT, Sardar Vallabhbhai Vidyapeeth, Vallabh Vidyanagar.

Postgraduate teaching in Sanskrit and Ardhamagadhi; research and research guidance.

Has 34,000 books (4,000 in Sanskrit); about 12 Sanskrit periodicals. 3 publications in English.

The Vidyapeeth publishes *Vallabh Vidyanagar Research Bulletin* for its various Depts.

GUJARAT PURATATVA MANDIR, Gujarat Vidya Pith, Ahmedabad.

Has published about 17 books in its Series.

Established in 1921.

GUJARAT VERNACULAR SOCIETY, P. B. No. 23, Bhadra, Ahmedabad.

Voluntary; aided by Govt.

Interested in the development of Gujarati language and literature.

Publishes a quarterly magazine, *Buddhiprakash*; has published books in Gujarati.

Founded in 1848.

GUJARAT VIDYA PITH, Ahmedabad.

Voluntary; started as a National University.

Teaching; cultural and social reconstruction work; preservation of mss.

Has 409 Sanskrit mss.

Associated with Mahatma Gandhi and other leaders.

GUJARAT VIDYA SABHA (B. J. Institute of Learning and Research), Ahmedabad.

Director: Rasiklal Parikh.

Postgraduate teaching for Gujarat Univ.; guidance of research; collection and preservation of mss. and antiquities; publication.

Has a large collection of printed books and Sanskrit and Prakrit mss. (about 5,000); also coins and some historical records including Persian records.

JAINA ATMANANDA SABHA, Bhavnagar.

Has published many Jaina works.

JAINA DHARMA PRASARAKA SABHA, Bhavnagar.

Has published several Jaina texts.

JAINA SVADHYAYA MANDIR TRUST, Songadh.

Publishes series of Jaina works.

L. D. BHARATIYA SAMSKRITI VIDYA MANDIR, Near Gujarat University, Ahmedabad-9.

Director : Dalsukh Malvania.

Voluntary ; affiliated to Gujarat Univ. ; regd.

Collection and preservation of Sanskrit and Prakrit mss. ; research and publication ; special interest : Prakrit and Jaina literature ; also postgraduate teaching and guidance.

Jaina Āgama Index.

Has a collection of 26,000 mss. ; catalogue under preparation.

Has undertaken to edit about 10 works in Sanskrit and Prakrit.

Founded in 1957.

ORIENTAL INSTITUTE, P. B. No. 75, Baroda.

Director : B. J. Sandesara.

M. S. University of Baroda.

Postgraduate teaching and guiding research students ; research and publication ; collection and preservation of mss. ; has a Rāmāyaṇa dept. since 1951 for the critical edition of *Vālmīki Rāmāyaṇa*. 23,161 mss. ; 25,100 books ; 240 periodicals.

Publications : 165 in Sanskrit, 55 in English, 2 in Apabhraṃśa, 3 in Persian, 13 in Gujarati, 1 in Arabic, 1 in Prakrit, and 612 in Marathi, Hindi, etc.

Publishes a quarterly, *Journal of the Oriental Institute* ; also Catalogues of Sanskrit mss.

The Gaekwad's Oriental Series started in 1915.

PRAKRIT TEXT SOCIETY, L. D. Bharatiya Samskriti Vidya Mandir, Ahmedabad-9.

Publishing Prakrit works.

Has published 5 Prakrit texts.

RAJACANDRA ASHRAM, Agas.

Has published about 20 works in its *Rajacandra Jaina Śāstra Mālā*.

SAURASTRA RESEARCH SOCIETY, Patwari Bhavan, Rajkot.

Publishes a quarterly, *Journal of the Saurashtra Samśodhana Maṇḍala*.

SHREE DWARAKADHEESH SANSKRIT ACADEMY AND INDOLOGICAL RESEARCH INSTITUTE, Dwaraka.

Director : T. N. Dave.

Voluntary ; affiliated to Gujarat University.

Preservation and propagation of the Divine Culture based on the Vedas, Smṛtis, etc. ; has teaching and examination depts..

Printed books 5,000 ; mss. 250.

Publishes a research journal, *Śāradāpīṭha-pradīpa*.

Founded in 1947 ; functions under the aegis of H. H. Sankaracharya of Dwaraka.

SWADHYAYA MANDALA AND VEDIC RESEARCH INSTITUTE, Anandashram, Pardi.

Director and Editor : S. D. Satawalekar.

Voluntary ; regd.

Critical study mainly of the Vedic literature and publication of Vedic texts ; arranging for Sanskrit Bhāṣā Sammelanas ; conduct of Veda examinations ; collection and preservation of mss.

Has brought out editions of the different Saṁhitās of the Vedas (total 9) ; has also brought out translations of *Mahābhārata* and *Atharvaveda* and of portions of other Vedas ; publishes : *Puruṣārtha*, a monthly in Marathi ; *Vaidika Dharma*, a monthly in Hindi ; *Veda-Sandēśa*, a monthly in Gujarati ; has an Indological Journal.

Founded in 1918 ; was formerly at Aundh, Maharashtra.

UNIVERSITY SCHOOL OF LANGUAGES, Gujarat University, Ahmedabad-9.

Head : Umashankar Joshi.

Postgraduate teaching and research ; has depts. for Gujarati, Linguistics, Hindi, and English.

(1) Compilation of Gujarati section of the National Bibliography (Sahitya Akademi, New Delhi) ; (2) Phonemic and Morphic frequencies of the Gujarati language.

Gujarat University has a collection of mss.

Editions of two medieval Gujarati texts in progress.

Started in 1954 ; the English and Hindi depts. started in 1963.

YASOVIJAYA JAINA GRANTHAMALA, Bhavnagar.

Has issued about 32 publications in the Series.

Established in 1904 ; formerly called Jaina Yasovijaya Granthamala ; in 1909 renamed as Yasovijaya Jaina Granthamala.

HIMACHAL PRADESH

SAMSKṚTA ŚODHA SAMSTHĀNA, Divyajyoti Kāryālaya, Ānand Laj Jakhū, Simla-1.

Secretary and Correspondent : Divakara Datta Sarma.

Research on saṁskāras and sacrificial rites ; on works dealing with agriculture, animal husbandry and gardening, etc. ; on tantra śāstra ; on rasāyana śāstra and jyotiṣa.

Preparation of a dictionary of Sanskrit.

Has about 10,000 books (some of which are very rare).

Publishes *Divya-Jyoti*, a monthly in Sanskrit (since 1956) ; has published a few books.

JAMMU AND KASHMIR

RAGHUNATH [TEMPLE] SANSKRIT MAHAVIDYALAYA AND LIBRARY,
Jammu.

Voluntary.

Teaching in different branches of Sanskrit.

Has a valuable collection of Sanskrit mss. ; catalogue available.

Founded in 1858.

RESEARCH AND PUBLICATION DEPARTMENT, Jammu and Kashmir
Government, Srinagar.

Collection, preservation and publication of mss. ; special field :
Kashmir Śaivism.

Has published 87 volumes comprising 97 separate works of which
74 are in the "Kashmir Series of Texts and Studies" ; 56 vols. of
these comprising 64 separate works are on the "Trika Śāstra" ; has
recently started the periodical, *Kashmir Research Bi-annual*.

THE SHARADA PEETHA RESEARCH CENTRE, Karan Nagar, Srinagar.

Publishes works under the auspices of the Jammu and Kashmir
Oriental Research Society.

STATE ARCHIVES DEPARTMENT, Jammu and Kashmir Government,
Srinagar.

Preservation of archives, mss., and documents. ; has also a map
section.

Founded in 1928 ; State Archives Repository, Srinagar, has 5,550
books and 831 mss. ; has published 21 records ; State Archives Re-
pository, Jammu, has 10,077 books ; also State Archives Repository,
Leh.

KERALA

DEPARTMENT OF HINDI, Kerala University, Trivandrum.

Head : A. Chandrahasan.

Postgraduate teaching and research.

Comparative study of Hindi and Malayalam languages and litera-
tures ; Hindi transliteration of Malayalam classics to be undertaken.

DEPARTMENT OF LINGUISTICS, Kerala University, Trivandrum.

Head : V. I. Subramoniam.

Research in Malayalam language and dialects ; postgraduate teach-
ing and research guidance.

A pilot project for the survey of the Pulaya dialect throughout
Kerala ; History of Malayalam Language.

Books 500 ; journals 5.

42 research publications in English and Tamil (by the Tamil and Linguistics Depts.).
Started in 1963.

DEPARTMENT OF ORIENTAL STUDIES, Kerala University, Trivandrum.

Head : P. K. Narayana Pillai.

Research.

Historical grammar of Malayalam language; Contribution of Kerala to Sanskrit literature; A Critical Edition of Cintaratnam (in Malayalam) in progress.

2,400 books; 12 periodicals.

A monograph on Kālidāsa.

Dept. started in 1959.

DEPARTMENT OF SANSKRIT, Kerala University, Trivandrum.

Head : A. G. Krishna Warriar.

Research and publication; Postgraduate teaching to be started.

A Malayalam translation of *Catussūtrī* and 2 other books are to be taken up as special projects.

About 600 books and 30 periodicals.

DEPARTMENT OF TAMIL, Kerala University, Trivandrum.

Postgraduate teaching and research guidance.

Preparation of Grammar, Index and Translation of all Sangam Classics in Tamil.

Has 2500 books and 10 journals.

Dept. started in 1945.

See under Dept. of Linguistics.

KERALA STATE ARCHIVES, Trivandrum Secretariat, Trivandrum.

Education Secretary and Ex-Officio Director of Archives.

Government, Education Department.

Collection and preservation of archives and publications.

Survey of archives in private custody, and compilation of national register of records.

4 to 5 million records of the Kerala State; these are in different languages, both Indian and foreign.

Begun in 1960 and formally established in 1962, included in the third Five-Year Plan.

KERALA UNIVERSITY, Trivandrum.

Has departments of Sanskrit, Malayalam, Indian History, Indian Philosophy, and Linguistics.

Special Project : Malayalam Lexicon.

The University library has 21,535 books and bound vols. of periodicals and 800 current periodicals.

The University Dept. of History publishes the *Journal of Indian*

History, twice a year (40 vols. so far).
The library was started in 1942.

ORIENTAL MANUSCRIPTS LIBRARY, Kerala University, Trivandrum.

Curator : Raghavan Pillai.

Preservation and publication of Sanskrit and Malayalam mss. and research in them.

Has 30,600 mss. comprising 40,000 works in Sanskrit, 9,000 in Malayalam, 250 in Tamil; (45,000 catalogued); books: 7087, periodicals : 3,537.

Publishes Trivandrum Sanskrit Series; 203 vols.; Trivandrum Malayalam Series, 112 vols.; publishes a quarterly journal in Sanskrit, *Journal of the Kerala Univ. Oriental Mss. Library* (12 vols.); *Bhasha Traimasikam* (10 vols.) in Malayalam; has brought out works on Astronomy, Indian Medicine, and literary works in old and medieval Malayalam.

Originally a separate dept. (1911), under the control of the Govt. of Travancore; amalgamated in 1940 with the Kerala University's mss. library.

RAMA VARMA (RESEARCH INSTITUTE) ARCHAEOLOGICAL SOCIETY, Town Hall, Trichur.

Voluntary.

Has 1,643 books; has also a museum.

Has published 14 Vols. of bulletins.

Founded in 1927; affiliated as the Cochin branch of the Archaeological Society of South India in 1945.

RAMA VARMA RESEARCH INSTITUTE, Town Hall, Trichur.

Voluntary.

Collects books, journals and unpublished mss. bearing on Kerala history, esp. Cochin; research in Cochin history and antiquities.

Publishes a bulletin; Rama Varma Granthavali Series.

Founded in 1928.

R. S. VADHYAR AND SONS, Palghat.

Commercial.

Has published numerous Sanskrit works.

SANSKRIT COLLEGE, Trippunittura.

Voluntary.

Has a valuable collection of Sanskrit mss.

Publishes the Rama Varma Sanskrit Granthamālā, and rare texts.

MADHYA PRADESH

AKHILA BHARATIYA KALIDASA PARISHAD, Ujjain.

Secretary : Suryanarayana Vyas.

CC-0. ASI Srinagar Circle, Jammu Collection. An eGangotri Initiative

Voluntary, aided by M. P. Govt. and other bodies; regd. in 1957. Popularising the works of Kālidāsa through publications, staging of dramas, conducting annual Kālidāsa festivals, exhibition of paintings based on his works, and holding public lectures and seminars on the poet and his works.

Has published attractive, illustrated works of Kālidāsa and selections therefrom.

Founded in 1936 originally as the Kālidāsa Samiti; converted into Akhila Bharatiya Kalidasa Parishad in 1955 when it organised the first all-India Kālidāsa Conference at Ujjain.

DIRECTORATE OF ARCHAEOLOGY AND MUSEUMS, Bhopal.

Director : Kanti Chaudhuri.

Govt. of M. P.

Publication of Guides to different State museums (under the Directorate) and other research material regarding antiquities of those museums.

Excavations at Indragarh, Nandi Area, Maheshwar, etc.

Has about 50,000 books; many mss.; those at Indore catalogued.

Has published three works in English and Hindi.

Has about 10,000 exhibits and 20,000 coins.

JABALPUR UNIVERSITY, Jabalpur.

Postgraduate teaching, research by staff, and research guidance; Dept. of Sanskrit, Pali and Prakrits (Head : Hiralal Jain); Institute of Languages and Research; Dept. of Ancient Indian History and Culture (Head : Raj Bali Pandey).

Department of Sanskrit etc. has undertaken research on the *Kathākośa* of Śrī Candrar, an Apabhraṃśa work of the 10th cent.; Dept. of Ancient Indian History has the following projects : (1) Corpus of Chandella Inscriptions, (2) Corpus of Paramāra Inscriptions, (3) Regional History and Culture of M. P.

Madhya Bhārati, Bulletin of the Institute of Languages and Research, published jointly by Dept. of Sanskrit etc., Inst. of Languages, and Depts. of Hindi, Ancient Indian History and Culture; Dept. of Ancient Indian History has published 15 books.

Inst. of Languages was originally established by the M. P. Govt.; transferred to the University in 1960; Dept. of Ancient Indian History started in 1961-62.

MATRIBHUMI KARYALAYA, Gwalior.

Has a collection of Sanskrit mss.

SANSKRIT MAHĀVIDYĀLAYA, Raipur.

Principal : Shrinath S. Hasurkar.

Govt. of M. P.

Postgraduate teaching and research.

10,787 books ; 30 journals ; 37 magazines.

Publishes a research journal in Sanskrit, *Medhā*, and one students' magazine every year.

SCINDIA ORIENTAL INSTITUTE, Ujjain.

Curator : S. D. Gyani.

Affiliated to and managed by Vikram University.

Collection and preservation of mss. ; and publication.

5,623 printed books ; 28 periodicals ; 15,000 mss. 2 Vols. of catalogue of Sanskrit mss. published.

Founded in 1931.

UNIVERSITY OF SAUGAR, Sagar

Postgraduate teaching and research in Sanskrit, Philology and Linguistics, and Ancient Indian History ; Dept. of Ancient Indian History, Culture, and Archaeology has conducted excavations at Eran (1961-62) ; Dept. of Ancient Indian History, etc., has published 7 books in English ; Dept. of Sanskrit (Sanskrit Parishad publishes the Sanskrit journal *Sāgarikā*.

3, 565 antiquities in the museum.

VIKRAM UNIVERSITY, Ujjain.

Teaching, research and guidance of research.

Specially interested in Kālidāsa-studies and Indology in general.

Publishes the journal, *Vikram*.

Established in 1953-54.

MADRAS

ACADEMY OF TAMIL CULTURE, 13/11, Jermiah Road, Madras-7.

Voluntary.

Publishes a quarterly, *Tamil Culture*.

ADVAITA SABHA, Kumbhakonam.

Voluntary ; regd.

Holds annual conferences ; publishes books in Sanskrit, English and Tamil.

Has published a good number of texts on Advaita ; publishes a quarterly journal, *Brahma-vidyā* (mainly in Sanskrit, also in Tamil and English) ; 16 vols.

Founded in 1894.

ADVAITA SABHA, Tiruchi.

President : L. S. Parthasarathy Iyer.

Voluntary ; regd.

Holds annual conferences (*Sadas*).

Founded in 1922.

ADYAR LIBRARY AND RESEARCH CENTRE, Adyar, Madras-20.

Joint Directors : J. B. Dorab and (Shrimati) Radha Burnier.

Voluntary ; affiliated to the Theosophical Society.

Research and publication ; collection and preservation of mss., books, etc.

1,00,000 books and periodicals ; 40,000 mss. mostly Sanskrit (a few Tibetan mss.)

Has published 126 works ; 90 in main series and rest as pamphlets ; publishes *Brahmavidyā* (*Adyar Library Bulletin*), a quarterly research journal ; 27 vols.

Founded in 1886.

ANNAMALAI UNIVERSITY, Annamalaiagar.

Undergraduate, graduate, postgraduate teaching ; research guidance ; depts. of Sanskrit, Tamil, Dravidian Linguistics, Indian History, Indian Philosophy, and Indian Music.

Special project : variorum edition of *Kamba-Rāmāyaṇa* in the Tamil Dept. ; advanced centre for Dravidian Linguistics.

1,54,148 books ; 147 mss. in Tamil, 2 in Sanskrit.

Has published 10 works in Sanskrit, 39 in Tamil, 51 in English, and 18 offprints.

Founded in 1929 ; has endowments from Tiruppanandal Mutt for lectures on Śaivism, etc.

ARCHAEOLOGICAL SOCIETY OF SOUTH INDIA, Madras.

Hony. Secretary, Government Museum, Egmore, Madras-8.

Voluntary.

Ancient Indian culture, especially of the South ; holds periodical meetings.

Has proposed to undertake a topographical list of monuments and inscriptions in Madras State.

Publishes a bulletin, *Transactions of the Arch. Soc. of S. I.* ; also papers read before the Society and contributed.

Founded in 1935.

BALAMANORAMA PRESS, 12, Madhava Perumal Koil Street, Mylapore, Madras-4.

Commercial.

Publishes rare texts in Sanskrit in the *Bāḷamanoramā Series*.

DAKSHINA BHARAT HINDI PRACHAR SABHA, T. Nagar, Madras-17.

Voluntary ; supported by Govt. ; has branches in other centres in S. I. ; is shortly to be chartered by Govt. of India.

Conducts examinations in Hindi up to *Praveen* (equivalent to Master's degree).

Has published more than 150 works (of which 4 are dictionaries).
Founded in 1915.

DEPARTMENT OF ANCIENT HISTORY AND ARCHAEOLOGY, University of Madras, Madras-5.

Head : T. V. Mahalingam.

Postgraduate teaching ; guiding and conducting research ; carrying on excavations at ancient historical sites in Madras State.

DEPARTMENT OF ARABIC, PERSIAN AND URDU, University of Madras.

Head : Md. Yousuf Kokan.

Postgraduate teaching ; guiding and conducting research.

Publications : English 8 ; Urdu 7 ; Tamil 1 ; Persian 10.

DEPARTMENT OF HINDI, University of Madras.

Head : S. Shankar Raju Naidu.

Postgraduate teaching ; guiding and conducting research.

A survey of Hindi Dialects- Modern-Descriptive.

Publications : Hindi 5 ; English 1.

DEPARTMENT OF INDIAN HISTORY, University of Madras.

Head : K. K. Pillai.

Postgraduate teaching ; guiding and conducting research ; catalogue of the Mackenzie Collection of Historical Records.

Special interest in South Indian History, especially Chola and Vijayanagar.

Publications : 22 books ; 6 bulletins.

DEPARTMENT OF INDIAN MUSIC, University of Madras.

Head : T. Visvanathan.

Teaching and guidance of research.

DEPARTMENT OF INDIAN PHILOSOPHY, University of Madras.

Head : T. M. P. Mahadevan.

Postgraduate teaching ; guiding and conducting research.

Special interest in Advaita and Śaivism.

Publications : 11 books ; 2 bulletins.

DEPARTMENT OF KANNADA, University of Madras.

Head : M. Mariappa Bhat.

Postgraduate teaching ; guiding and conducting research.

A Dictionary of Dravidian Cognates (joint work of the 4 Dravidian Language Depts.) ; A New Kannada Dictionary ; A Dictionary of Tulu Language.

DEPARTMENT OF MALAYALAM, University of Madras.

Head : S. K. Nayar.

Postgraduate teaching ; guiding and conducting research.

A Dictionary of Dravidian Cognates (joint work of the 4 Dravidian Depts.).

18 publications.

DEPARTMENT OF SANSKRIT, University of Madras.

Head : V. Raghavan.

Postgraduate teaching ; guiding and conducting research.

Special project: New Catalogus Catalogorum of Sanskrit and Allied mss. ; 300 mss.

Has published 24 works in Sanskrit-English ; also some bulletins.

Has surveyed mss. collections in India and abroad.

DEPARTMENT OF TAMIL, University of Madras.

Head : M. Varadarajan.

Postgraduate teaching ; guiding and conducting research.

(1) Dictionary of Dravidian Cognates (joint work of Dravidian Depts.) ; (2) An English-Tamil Dictionary (one Vol. published).

20 publications.

Tamil Lexicon in 7 Vols., 1939 ; Concise Tamil Lexicon in 1954.

DEPARTMENT OF TELUGU, University of Madras.

Head : N. Venkata Rao.

Postgraduate teaching ; guiding and conducting research.

Dictionary of Telugu language ; History of Telugu literature ; A Dictionary of the Dravidian Cognates (joint work of the 4 Dravidian Depts.).

22 publications.

DHARMAPURAM ADHINAM, Dharmapuram, Mayuram, Tanjore Dt.

Traditional Śaiva Math.

Publishes a monthly journal in Tamil, *Jñāna-sambandham* ; no. of publications : 873.

THE EDUCATIONAL PUBLISHING COMPANY, Madras-6.

Commercial.

Publishes the writings of the late Sanskrit scholar, Prof. M. Rangacharya.

About 5 volumes on *Gītā*, *Śrībhāṣya*, etc., by M. Rangacharya.

G. A. NATESAN AND CO., Madras-4.

Commercial.

Has published a large no. of popular editions of Sanskrit classics and English booklets on Indian cultural subjects.

GANESH AND CO., Thyagarayanagar, Madras-17.

Commercial.

Special interest : Tantric works and writings of A. Avalon.

Has published about 40 works in Sanskrit and English.

GAUDIYA MATH, Royapettah, Madras-14.

Voluntary (religious body).

Holds public lectures.

Publishes a monthly, *The Gaudiya* (5th vol.); has published about 16 books in English and Tamil.

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, University Buildings, Chepauk, Madras-5.

Govt. of Madras.

One of the largest and most important collections of mss. in the country; Sanskrit: 34,044 mss., 3,067 printed books; Tamil: 5,790 mss., 1,379 p. b.; Telugu: 4,633 mss., 788 p. b.; Kanarese: 2,053 mss., 333 p. b.; Malayalam: 324 mss.; 102 p. b.; Islamic languages: 835 mss., 60 p. b.; English: 2,700 p. b.; Miscellaneous: 1,000 mss., 1,000 p. b.; a good number of recent additions also; Telugu and Malayalam holdings transferred to Andhra and Kerala States.

Has published 152 works edited from mss. in Sanskrit, Tamil, etc.; also Descriptive Catalogues of its mss. in the different languages.

Publishes *Bulletin* for issuing editions of short mss.

INDIAN GEOGRAPHICAL SOCIETY, Cathedral P. O., Madras-5.

Voluntary.

Publishes *The Indian Geographical Journal*.

INSTITUTE OF TRADITIONAL CULTURES OF SOUTH-EAST ASIA, University Buildings, Madras-5.

Director: K. A. Nilakanta Sastri.

Autonomous body supported by UNESCO, Govt. of India and Univ. of Madras.

Collects information on work relating to traditional cultures in South and South-East Asia; recently entrusted by Govt. of India with the work of compiling an inventory of Cultural Institutions in India.

Publishes *Bulletin* twice a year (11 so far published); also one volume of selected papers of a Seminar is published.

Founded in 1956-57.

KALAKSHETRA, Adyar, Madras-20.

President: Rukmini Devi.

Voluntary.

Conducts classes in Bharatanatyam, painting, etc.; holds lectures occasionally; houses the MM. L. V. Swaminatha Ayyar's Tamil library of mss. and books.

Has published some works in English and Tamil on art, music and dance.

Founded in 1936.

KĀMAKOTI GRANTHĀVALI AND KĀMAKOTI KOSASTHĀNA, 4, Francis Joseph Street, Madras-1.

An endowment.

Has published a large no. of Sanskrit Stotra works with transliteration in Grantha and Tamil scripts and translations into Tamil and English.

KARANDAI TAMIL SANGAM, Tanjore.

Voluntary ; aided by Govt. and public.

Runs Tamil school and college.

Has about 10,000 books and some mss.

Publishes a monthly in Tamil, *Tamil Pozhil* (vol. 33); has published some books.

Founded in 1911 ; registered in 1914.

KUPPUSWAMI SASTRI RESEARCH INSTITUTE, Sanskrit College, Mylapore, Madras-4.

Honorary Secretary : V. Raghavan.

Voluntary.

Promoting and preserving Sanskrit and Indological studies and research by organising research work, publications, lectures, etc.; publication of the late MM. Prof. S. Kuppuswamy Sastri's unpublished writings.

Has projects of (a) Gītā Bibliography, (b) Completion of the edition of *Dhvanīyāloka*, and (c) Sanskrit and Prakrit Men of Letters Series. 6,000 books and periodicals and some mss.

Publishes *Journal of Oriental Research* (so far 29 volumes); has published 11 works in English and 10 in Sanskrit and 3 volumes in Tamil-English.

Inaugurated on 22-4-1945 ; the journal and the series of Sanskrit publications started in 1927 ; has experimented for 5 years (1953-58) in a new method of teaching Sanskrit.

LINGUISTIC CIRCLE OF MADRAS, Madras-5.

Secretary : K. K. Raja.

Voluntary.

Holds periodical meetings.

Linguistics particularly relating to South Indian languages.

Started in 1958.

MADRAS LAW JOURNAL PRESS, Madras-4.

Commercial.

Has published Sanskrit works, notably *Vālmiki Rāmāyaṇa*, moderately priced.

MADRAS STATE SANGITA NATAKA SANGAM, Madras.

Set up and maintained by Govt. of Madras.

Sponsors surveys of arts and publications in South Indian music, dance and folk arts; provides scholarships for training in Nattuvangam from 1961-62.

Founded in 1956.

MADURAI TAMIL SANGAM, Madurai.

Voluntary.

Has a Tamil college, research dept., and press; holds annual conferences and meetings.

Publishes the journal, *Sentamil* (from 1903).

Founded in 1901.

MUSIC ACADEMY, 115-E Mowbray's Road, Madras-14.

Secretary and Editor : V. Raghavan.

Voluntary.

Promotes annual conferences of experts on music and dance; also conducts a Teachers' College of Music.

Publishes *Journal of the Music Academy Madras* (now Vol. 34); also a series of music and dance treatises in Sanskrit, Tamil and Telugu (5).

ORIENTAL RESEARCH INSTITUTE, University of Madras, Madras.

Postgraduate teaching; guiding and conducting research.

Organised permanently in its present form in 1926.

RAMAKRISHNA MATH, Ramakrishna Math Road, Mylapore, Madras-4.

Voluntary.

Holds public lectures.

Has published Sanskrit Vedantic works with English translations.

Publishes a monthly in English, *Vedantakesari* (50 vols. so far); works published: 80 in English, 35 in Sanskrit, 60 in Tamil; publishes a monthly Tamil journal, *Ramakrishna Vijayam*.

RAMAYANA PUBLISHING HOUSE, 3, Thambu Chetty Street, Madras-1.

Commercial.

Has published editions of *Rāmāyaṇa*, *Mahābhārata*, and *Nārāyaṇīya*, with Tamil translations at popular prices.

RECORD OFFICE, 6, Gandhi Irwin Road, Egmore, Madras-8.

Govt. of Madras.

Preserving historical records of permanent value and reprinting of old records for the use of research scholars and public.

Over 2,00,000 books in 17 languages and a vast collection of Govt. records in English.

Has published about 459 works.

Provides facilities for research.

SAMSKRITA ACADEMY, Sanskrit College, Mylapore, Madras-4.
Voluntary.

Fosters the study of Sanskrit literature through publications, periodical lectures, celebrations of days for Sanskrit poets like Vyāsa, Vālmiki, Kālidāsa, etc.

Has published about 8 selections from important poets in Sanskrit with Tamil or English renderings.

Major publication: *Lectures on the Rāmāyaṇa* (30) by the Rt. Hon. V. S. Srinivasa Sastri.

Founded in 1927.

SAMSKRITA RANGA, 7, Sri Krishnapuram Street, Madras-14.

President: V. Raghavan; Secretaries: C. S. Sundaram and S. S. Janaki.

Voluntary; regd.

Promotion of Sanskrit dramatic activities by actual productions, lectures and publications.

Publishes the *Sanskrita Ranga Annual*; edition of the *Naṭāṅkūṣa* in progress.

Founded in 1958.

SANSKRIT EDUCATION SOCIETY, 14, East Mada Street, Madras-4.

President: C. P. Ramaswami Aiyar; Secretary: T. V. Visvanatha Aiyar.

Voluntary; regd.

Started to promote the cause of Indian culture especially of Sanskrit education, language, and literature; ultimate aim is to found a Sanskrit University in the South to safeguard and coordinate Sanskrit education in the South; runs a postgraduate institution for advanced Śāstra-studies.

Publications undertaken: (1) Methods of Sanskrit Teaching (English); (2) A New Analytical Sanskrit Grammar (Sanskrit and English); (3) A Concordance of Verbal Derivatives; (4) Avyaya-kośa (Dictionary of Indeclinables).

Started in 1958.

ŚĀSTRA-SAÑJĪVINĪ PRESS, Mint Street, Madras-1.

Commercial.

Publication of Sanskrit works.

Has published a large no. of Sanskrit works in Grantha script.

SOUTHERN LANGUAGES BOOK TRUST, 3, Wheateroft Road, Madras-31.

Aided by Ford Foundation, Govt. of Andhra Pradesh, etc.

Publishes books in South Indian languages, translated mainly from Indian and foreign classics or originally written.

Publications: 58 in Tamil, 40 in Telugu, 133 in Malayalam, 29 in Kannada.

Inaugurated on 5-10-1955.

SOUTH INDIAN MUSIC PUBLISHING HOUSE, Bunder Street, Madras-1.

Commercial.

Publishes and sells works on South Indian music.

TAMIL VALARCHI KAZHAGAM, University Buildings, Chepauk, Madras-5.

Editor : M. Periyaswami Theoran.

Voluntary ; aided by Madras Govt.

Compilation of Tamil Encyclopaedia ; has published 9 vols.

Preparation of Childrens' Encyclopaedia.

Started in 1946.

THE TANJORE MAHARAJA SERFOJI'S SARASVATI MAHAL LIBRARY, Tanjore.

Secretary : G. A. Narayanaswami.

Voluntary ; regd. ; functions under a Govt. appointed committee ; aided by Govt. grants.

10,000 books, 50,000 mss. in Sanskrit, Telugu, Tamil, and Marathi.

Publishes *Journal of the Tanjore Sarasvati Mahal Library* (yearly 3 issues) ; has published 22 works in Sanskrit, 27 in Tamil, 12 in Marathi, 10 in Telugu, 3 in Marathi-English-Tamil. Total publications up to date 129.

Contains also some picture albums ; and rare old printed works in English ; 20 vols. of Des. Catalogue published for Sanskrit mss. ; 3 for Tamil and Marathi each and 2 for Telugu mss. ; important for the study of Southern schools of Telugu and Marathi.

TELUGU BHASA SAMITI, University Buildings, Madras-5.

Voluntary ; supported by donations and Govt. grants.

Compilation of Encyclopaedia in Telugu.

Has published 7 vols. so far.

Organised in 1947 ; has branches at Hyderabad and Waltair.

THEOSOPHICAL SOCIETY, (Theosophical Publishing House), Adyar, Madras-20.

President: Sri Ram.

Voluntary.

Holds conferences and lectures ; has an active publication wing ; maintains the Adyar Library and Research Centre.

Publishes a monthly, *Theosophist*, in English (84 vols.) ; has published numerous works on Indian culture, expositions and translations of Sanskrit texts.

TIRUNELVELI SOUTH INDIAN SAIVA SIDDHANTA PUBLICATION Ltd. Madras-1.

Commercial,

Comprises the South Indian Saiva Siddhanta Sangam and the South India Tamil Sangam; holds periodical conferences, both literary and religious; conducts Tamil classes.

Has a free public library at Tirunelveli; no. of books 10,000; has collected rare publications, old periodicals and other antiquities.

Has published 1,008 works (up to 1961); publishes a journal in Tamil, *Sentamil Selvi*.

Founded in 1920; Head office at Tirunelveli; Madras Branch opened in 1921.

TIRUVAVADUTHURAI ADHINAM, Tiruvavaduthurai, Tanjore Dt.

Publications: 135.

UBHAYAVEDĀNTAGRANTHAMĀLĀ, Madras.

Secretary: C. Rangaswami Iyengar.

Voluntary.

Publishes Viśiṣṭādvaita works.

Has published about 16 works.

UNION FOR THE STUDY OF THE GREAT RELIGIONS, Madras.

Area Secretary: T. M. P. Mahadevan, Prof. of Philosophy, University of Madras.

Conducts seminars, discussions and public lectures.

Has published 2 volumes of papers; one large volume on Saints.

Founded in 1955; has branches in India.

UNIVERSITY OF MADRAS, Madras-5.

Publishes 2 journals (twice a year), *Annals of Oriental Research of University of Madras* (18 vols.); *Journal of the Madras University, Humanities* (34 vols.).

VANI VILAS PRESS, Srirangam, Tiruchi-6.

Public syndicate.

Publisher of the (1) *Vani Vilas Series* of Kāvya and Śāstra in Sanskrit and works in English on Hindu philosophy; (2) *Śaṅkara Gurukula Patrikā* (now defunct); (3) *The Collected Works of Śaṅkara*.

VASUDEVA BRAHMENDRA SARASVATI LIBRARY, Mayuram.

Has a collection of mss.

Has published some advaita works.

VAVILLA RAMASWAMI SASTRULU AND SONS, Esplanade, Madras-1.

Commercial.

Special undertaking: Southern Version of the *Mahābhārata*.

Has published a very large number of Sanskrit texts including *Rāmāyaṇa*, *Bhāgavata*, collection of stotras, etc.; also several Telugu works.

Established in 1854 (changed to the present name in 1906).

VEDA DHARMA PARIPALANA SANGHA, Kumbhakonam.

Voluntary ; regd.

Has published many Vedic texts and studies.

VEDAVEDANTA VAIJAYANTI, Little Conjeevaram, Chingleput Dt.

Founder : P. V. Annangarachariar, P. B.

Voluntary.

Teaching and publication of Sanskrit and Tamil texts on Viśiṣṭā-dvaita.

Has published a large no. of works ; notably, (1) Collected works of Rāmānuja ; (2) Collected works of Vedānta-Deśika ; (3) Sanskrit translations of the Tamil Vaishnavite Psalms.

Publishes a monthly Sanskrit journal called *Vaidika Manohara*.

MAHARASHTRA

ANANDASRAMA, 22, Budhwar, Poona-2.

Voluntary.

Has a collection of about 8,500 mss.

Has published more than 130 books in Sanskrit (of which some are very important).

Founded in 1888.

ANJUMAN ISLAM URDU RESEARCH INSTITUTE, 92, Dadabhai Naoroji Road, Bombay-1.

Director : N. A. Nadvi.

Voluntary ; affiliated to University of Bombay.

Research in Classical Urdu ; postgraduate teaching and research guidance.

Has 20,000 books ; 1,200 volumes of periodicals ; also Urdu mss. (not catalogued).

Research publications : 5 in Urdu, 1 in Persian ; publishes a quarterly research journal.

Started in 1947.

ASIATIC SOCIETY OF BOMBAY, Town Hall, Bombay-1.

Voluntary.

Holds periodical meetings.

Has a collection of mss. ; 1,50,000 books ; copyright collection in the library extends to over 30,000 vols. ; has published 3 vols. of Catalogue of Sanskrit and Prakrit mss.

Publishes *Journal of the Asiatic Society, Bombay*.

Founded in 1804 as Bombay Literary Society ; then incorporated with the Royal Asiatic Society of Great Britain and Ireland in 1830 as Bombay Branch of the Royal Asiatic Society ; now called Asiatic Society, Bombay.

BHANDARKAR ORIENTAL RESEARCH INSTITUTE, Poona-4.

Secretary : R. N. Dandekar.

Voluntary ; regd. ; affiliated to University of Poona.

Postgraduate teaching and training ; research, and publication ; collection and preservation of mss.

Critical Edition of *Mahābhārata*, *Harivamśa* ; Epilogue of the Great Epic.

23,146 books ; 150 periodicals ; about 23,000 mss. in Sanskrit and Prakrit.

Publishes *Annals of the Bhandarkar Oriental Research Institute* (42 vols.) ; has published 85 volumes in Bombay Sanskrit and Prakrit Series ; Descriptive Catalogue of Govt. mss. (18) ; *Mahābhārata*, 19 vols. ; Govt. Oriental Series ; Bhandarkar Oriental Series.

Founded in 1917.

BHARATA ITIHASA SAMSODHAKA MANDALA, 313 A, Sadashiv, Poona-2.

President: MM. D. V. Potdar.

Voluntary ; regd. ; aided by Govt.

Collection and preservation of historical documents, mss., literary works ; publication ; holds periodical meetings.

Has a collection of mss. ; 8,000 vols. of books in the library.

Publications : 130 in *Sviya Granthamala* and *Puraskrit Granthamala*, mostly in Marathi ; publishes a research quarterly since 1923 ; has published 12 English translations from Maharashtra Poet-saints, and 49 from Peshwa records ; also a catalogue of Sanskrit mss. ; has about 1500 coins in their collection.

Founded in 1910.

BHARATIYA SAMSKRITI KOSA MANDAL, 413, Shanivar, Poona-2.

Voluntary.

Compilation of a Cultural Encyclopaedia in Marathi.

BHARATIYA VIDYA BHAVAN, Chowpatty Road, Bombay-7.

Founder : K. M. Munshi.

Honorary Director : J. H. Dave.

Voluntary.

Study and propagation of Indian Culture ; research in Indian History ; History of Gujarat ; Jaina Studies ; publication of ancient works in Gujarati, Sanskrit and Prakrit ; holds periodical meetings ; has branches at several places in India ; holds exams. in Sanskrit up to M. A. standard ; offers courses in Jyotiṣa, Gītā, Indology, Indian History, Dance and Music ; organises Sanskrit Vishva Parishad.

Out of the projected 10 volumes of *The History and Culture of the Indian People*, 7 vols. have been published.

18,000 books ; has a museum and a collection of ancient mss.

Publications : 107 in Book University Series ; 53 in General Publications Series ; 75 in Singhi Jain Series and Bharatiya Vidya Series ; 8 in General Series ; and 80 in Munshi Sahitya (Gujarati and English) ; publishes a fortnightly in English, *Bhavan's Journal* ; a monthly in Hindi, *Bhāratī* ; a monthly in Gujarati, *Samarpan* ; also a research journal, *Bhāratīya Vidyā*.

Founded in 1938 ; registered in 1939.

THE BHONSALA VEDA-SASTRA MAHAVIDYALAYA, Nagpur.

President : Balshastri Hardas.

Voluntary ; aided by the House of Bhonsalas ; regd. in 1921.

Provision for higher studies in Śāstras ; conducts annual cultural festivals ; prepares students for the oriental learning examinations of the Nagpur and Panjab Universities ; has sections for Veda and Āyurveda.

Has a collection of Sanskrit mss.

Founded in 1879. Transformed into the present set-up in 1930.

C. P. AND BERAR JAIN RESEARCH INSTITUTE, Savakarpeth Main Road, Yeotmal.

Voluntary.

Interested in research in Jaina religious history and literature.

Founded in 1940.

THE C. P. RESEARCH SOCIETY, S. B. City College, Nagpur.

Voluntary ; regd.

Holds monthly meetings.

Has collected a few rare mss. and printed books (now out of print).

Has published a few books.

Founded in 1934 ; was originally named Literary and Historical Society.

D. B. TARAPOREVALA SONS AND CO., 210, Dr. Dadabhai Naoroji Road, Bombay-1.

Commercial.

Publishers of many books on Indian Art and Architecture and different branches of Indian Culture.

DECCAN COLLEGE POSTGRADUATE AND RESEARCH INSTITUTE, Poona-6.

Director : S. M. Katre.

Government sponsored ; affiliated to University of Poona.

Research, teaching, publication, etc. ; conducts special courses in French, Persian and Arabic ; has departments for Vedic Studies, Sanskrit, Anthropology, Sociology, Archaeology, and Linguistics.

Special projects : Dictionary of Sanskrit on Historical Principles ; Marathi Dialect Survey ; Blood group and anthropometric survey ; Excavations undertaken in the Western region.

75,000 books ; 515 periodicals ; 10,000 mss.

Publishes *Bulletin of the Deccan College Research Institute* and *Vāk* ; has published many research works and monographs.

Founded in the present form in 1939 ; has 20,000 documents on Maratha History ; has a collection of ancient stone implements ; has a historical museum and phonetic laboratory.

DEPARTMENT OF MARATHI, University of Poona, Poona-7.

Head : S. G. Tulpule.

Postgraduate teaching ; guiding and conducting research ; collection of mss. ; publication of ancient texts.

Study of dialects ; corpus of Marathi inscriptions.

DEPARTMENT OF SANSKRIT, University of Bombay, Bombay-1.

Head : H. D. Velankar.

Postgraduate teaching ; guiding and conducting research.

A new edition of Kauṭilya's *Arthaśāstra* ; a critical and annotated translation of the *Rgveda*.

The University Library has 15,000 books on oriental subjects ; 7,175 mss. in Sanskrit ; 1300 mss. in Persian, Arabic and Urdu ; has published Descriptive Catalogue of Sanskrit mss. (3 vols.).

DEPARTMENT OF SANSKRIT AND PRAKRIT LANGUAGES, University of Poona, Poona-7.

Head : R. N. Dandekar.

Postgraduate teaching ; guiding and conducting research ; collection and preservation of mss. ; University Sanskrit and Prakrit Series.

Has undertaken a Real-Lexicon of the Veda.

The University publishes a Journal (Humanities section).

FORBES GUJARATI SABHA, 365, Vithalbhai Patel Road, Bombay-4.

Voluntary, regd.

Postgraduate teaching and training ; interested in Old Gujarati and Gujarati literature.

Has a collection of 25,000 books ; 25 periodicals ; 15,000 mss.

Has published 70 books. Publishes *Forbes Gujarati Sabha Trai-masik* (quarterly).

Founded in 1865 as the Gujarati Sabha and then changed into Shree Forbes Gujarati Sabha.

FRENCH PRĀCHYA VIDYĀMANDIR, (Ecole française d' Extrême-Orient),

C/o Deccan College, Poona-6.

Director : Jean Filliozat.

Ministry of Education, France ; French Academy of Inscriptions and Belles-Lettres.

Research and publication.

Recent publications : 10.

Poona Office recently opened.

GĪRVĀṆA VĀGVARDHINĪ SABHĀ, Poona-2.

Organises fortnightly lectures in Sanskrit; promotes study of Sanskrit in other ways.

Founded in 1932.

GOPAL NARAYAN AND CO., Kalbadevi Road, Bombay.

Commercial.

Formerly publishers of the *Grantharatnamālā*; has brought out several Sanskrit texts.

GUJARATI PRINTING PRESS, Bombay.

Has published many Sanskrit works, including editions of the *Rāmāyaṇa* with commentaries.

GUJARAT RESEARCH SOCIETY, Samsodhan Sadan, South Avenue, Khar, Bombay-23.

Voluntary; regd.

Research work in various fields such as Linguistic Survey, Archaeology, Anthropology; also in natural sciences.

Publishes *Journal of the Gujarat Research Society* (quarterly); has published brochures in Gujarati and English embodying the results of research.

Founded in 1936.

HERAS INSTITUTE OF INDIAN HISTORY AND CULTURE, St. Xavier's College, Bombay-1.

Director : J. Correia-Afonso.

Voluntary; affiliated to University of Bombay.

Postgraduate research and publication.

About 15,000 books; 5,000 bound periodicals; about 70 mss. in European and Indian languages.

22 publications in English.

Collection of Indian icons and coins and paintings of Indian-Christian art.

INDIAN DRUGS RESEARCH ASSOCIATION, Poona-2.

Voluntary.

Publishes Sanskrit works on Āyurveda; has issued about 12 works so far.

INDIAN INSTITUTE OF PHILOSOPHY, Amalner.

Director : G. R. Malkani.

Voluntary.

Offers scholarships for research in philosophy; mainly interested in the comparative study of Indian and European philosophy.

Has published a few books in English, Marathi and Hindi.
About 2,000 books; 12 periodicals.

Publishes a quarterly journal in English, *The Philosophical Quarterly*, and also quarterly journals in Hindi and Marathi.
Founded in 1916.

THE IRAN LEAGUE, Navsari Buildings, D. Naoroji Rd., Bombay-1.
Charitable trust.

Research and publication; special interest: ancient Iranian culture.
Has published about 30 books and booklets; publishes a quarterly.
Founded in 1922 by the Shah of Iran.

ISLAMIC RESEARCH ASSOCIATION, Town Hall, Bombay-3.

Interested in fostering research in all branches of Islamic studies.

Has published 10 vols. in I. R. A. Series.
Founded in 1933.

JAINA SAMSKRITI SAMRAKSHAKA SANGHA, Sholapur.

Voluntary.

Publishes Jivarāja Jaina Granthamālā of Jaina texts and studies.

KAIVALYADHAM, Lonavla P. O.

Director : Kuvalayananda.

Voluntary.

Conducts clinical research on Yoga; has a cultural section.

Has some Sanskrit mss.

Publishes works on yoga; also a journal, *Yoga Mīmāṃsā*.

Conducts Ishwardas Chunilal Yogic Health Centre in Bombay (43, Netaji Subash Bose Road, Bombay 2).

K. R. CAMA ORIENTAL INSTITUTE, 136, Apollo Street, Fort, Bombay-1.

Voluntary.

Research in Iranian Studies; provides postgraduate instruction and research guidance; conducts Fellowship Lectures.

11,485 books; 1315 periodicals; about 1500 mss.

Publications: 17 in English, 3 in Gujarati, 1 in Pahlavi; publishes research journal (40 vols.).

Has a collection of four Assyrian plaster casts, and bronze and silver coins pertaining to Sassanian period.

MAHARASHTRA SAHITYA PARISHAD, Tilak Road, Poona-2.

Voluntary.

Interested in the development of Marathi language and literature.

Publishes a quarterly, *Maharashtra Sāhitya Patrikā* and books and pamphlets.

Founded in 1906.

MARATHI SAMSHODHAN MANDAL, Marathi Grantha Sangrahalaya,
Thakurdwar, Bombay.

Director: A. K. Priyolkar.

Voluntary.

Research in Marathi language and literature.

Maintains a library of mss. and printed books.

MARATHWADA UNIVERSITY, Aurangabad.

Has departments for History and ancient Indian Culture, Marathi, etc.; postgraduate teaching, research, collection of mss., collection of coins, etc.

Survey of the monuments of the Western region and preparation of an inventory.

MĪMĀMSĀ VIDYĀLAYA, Poona-2.

Voluntary; conducted by the Shikshan Prasarak Mandali, Poona.

Offers courses in various Śāstras, particularly in Mīmāṃsā; research and publication on Mīmāṃsā and Hindu Law.

Has mss. in Sanskrit.

Has published many vols. bearing on Mīmāṃsā.

Founded in 1924.

NAGPUR UNIVERSITY, Nagpur.

Has departments of Sanskrit, Ancient Indian History and Culture, Marathi, etc.; Postgraduate teaching; guiding and conducting research.

Has a collection of 6,000 Sanskrit mss.; catalogue published in 1957.

Has published a few Sanskrit texts; 18 publications of the Dept. of Ancient Indian History and Culture; also 2 of the Philosophy and 3 of the Marathi Dept.

NIRNAYASAGAR PRESS, 26-28, Kolbhat Street, Bombay-2.

Commercial.

Has published many original Sanskrit texts with commentaries; publishers of the Kāvyaṃālā Series and Kāvyaṃālā Gucchakas.

Founded in 1864.

ORIENTAL BOOK AGENCY, Poona-2.

Commercial.

Publishers of the Poona Oriental Series; has published about 150 works in Sanskrit, English, and Hindi; publishes the journal, *Poona Orientalist*.

THE P. E. N. ALL INDIA CENTRE, Theosophical Hall, 40, New Marine Lines, Bombay-1

Founder Organiser: Sophia Wadia.

Voluntary; aided by State and Central Govts.; affiliated to world PEN Association of writers; publishes handbooks on Indian Literatures; holds annual conferences at different centres.

Publications on Indian literatures and languages; publishes a monthly, *Indian P. E. N.*

Has branches at different places.

Founded in 1934.

PRAJNA PATHASHALA MANDAL, Wai (Satara District).

President: Lakshmanshastri Joshi.

Voluntary.

Research and publication; collection and preservation of mss.

Dharmakośa, *Mīmāṃsākośa* and several other projects.

20,000 books; 16 periodicals; 9,000 mss. in Sanskrit.

6 publications in Sanskrit, 6 in Marathi.

Conducts Pāṭhaśālā on traditional lines.

RAJWADE SAMSHODHAN MANDAL, Dhulia.

Voluntary; regd.

Research and publication; collection and preservation of mss., books, etc.

Has about 5,000 books; 400 periodicals; 10,000 archives in Marathi and Persian; 3,500 mss. in Sanskrit, Marathi, Hindi, and Gujarati; has a museum with images, paintings, coins, etc.

Has published 29 books in Marathi and one in English. Publishes a quarterly journal in Marathi, *Saṃsodhak*.

Founded in 1927.

SAMSKRṬA BHĀṢĀ PRACĀRIṆĪ SABHĀ, Dharmapitha, Nagpur-1.

Secretary: S. N. Kulkarni.

Voluntary.

Popularisation of Sanskrit through graded examinations.

Has published 12 graded books in Sanskrit Kāvya, etc.; brings out a Sanskrit weekly, *Bhavitavya*.

SAMSKRṬA PĀTHAŚĀLĀ, Rajapur, Ratnagiri Dt.

Voluntary.

Sanskrit teaching and research.

Has a collection of 1,038 Sanskrit mss.

THE SANATANA DHARMA SABHA, Ahmednagar.

Has a mss. collection (one vol. of catalogue published in 1962).

SECRETARIAT RECORD OFFICE, Elphinstone College Building, Fort, Bombay-1.

Director of Archives and Historical Monuments: P. M. Joshi.

Govt. of Maharashtra.

Research, publication, and collection and preservation of mss. and books; has twelve departments.

Has 1,431, 119 volumes and files of records, 1,000 old newspaper

files; photostat copies of historical records from India Office, London, and Bodleian Library, Oxford, British Museum, London, are also available.

Has brought out 12 books in English; publishes a bulletin of the archives.

Founded in 1821; has branches at Kolhapur and Poona, of which the latter has papers in modi script wrapped in 35,000 bundles.

SHARADASHRAM, Yeotmal.

Hony. Secretary: R. D. Damle.

Voluntary; regd. in 1940.

Arranges periodical lectures.

Has 3,100 literary mss. and about 1,050 historical documents; Descriptive catalogue of mss. undertaken in 1947.

Has published 20 books.

Founded in 1932.

SHRI VENKATESHWAR STEAM PRESS, 7th Khetwadi, Bombay-4.

Commercial.

Has published all Purāṇa and Upapurāṇa texts; also many other Sanskrit works and translations in Hindi of Sanskrit works.

Established in 1871.

TILAK MAHARASTRA VIDYAPITH, 521, Sadashiv, Poona-2.

Voluntary, regd.

Has faculties of Sanskrit Studies and Āyurveda; teaching of different Śāstras; organisation of various grades of Sanskrit examinations; publication.

Has a few mss.

Has published a few texts in Sanskrit (4) and some in Marathi (30).
Founded in 1921.

VAIDIKA SAMSODHANA MANDALA, Tilak Vidyapeeth Nagar, Poona-2.

Secretaries: N. S. Sontakke and C. G. Kashikar.

Voluntary; aided by State and Central Govts.

Research and publication; collection of books, mss. related to Vedic literature; facilities for higher Vedic studies.

Śrautakośa; Avesta in Devanagari script; Āyurvedakośa; editions of Śrauta Sūtras; Taittirīya-Saṁhitā.

5,000 books, etc.; 1,000 mss. in Sanskrit.

Has published Rgveda-Saṁhitā with Sāyana-Bhāṣya; Vol. 1 of Śrautakośa; Edition of Upaniṣads; Avesta in Devanagari script (2 parts).

Founded in 1928.

VEDA PĀTHAŚĀLĀ, 28, Budhwar Peth, Poona-2.

Voluntary.

Mainly interested in Vedic studies ; trains students for Vedic and Sanskrit examinations.

One publication.

Founded in 1881.

VEDASASTROTTEJAKA SABHA, Sadasiva Peth, Poona-2.

Voluntary ; regd.

Holds examinations in Veda, Śāstras and Āyurveda.

Has a mss. collection.

Founded in 1875.

VIDARBHA SAHITYA SANGH, Nagpur.

Voluntary.

Collection and preservation of mss. and historical records ; meetings and lectures ; publications.

Special interest : History and Culture of Vidarbha.

Maintains a library of printed books and journals.

Has published several volumes in Marathi and English.

MYSORE

ADHYATMAPRAKASH KARYALAYA, Holenarsipur.

Voluntary.

Has published more than 113 books in Kannada, Sanskrit and English on vedānta, stotra, purāṇas ; mainly advaita texts in Kannada script with Śāṅkara-bhāṣya with Kannada translation.

ALL-INDIA INSTITUTE OF MENTAL HEALTH, Bangalore.

Clinical research in yogic physiology and psychology.

Publishes bulletins on Indian psychology.

DEPARTMENT OF GEOGRAPHY, Maharaja's College, Mysore.

Head : G. K. Ghorī.

Postgraduate teaching and research ; training in research.

Socio-geographical Survey.

Has published about 12 monographs.

DEPARTMENT OF POSTGRADUATE STUDIES AND RESEARCH IN HISTORY,

University of Mysore, Manasa Gangotri, Mysore-2.

Head : B. Sheikh Ali.

Postgraduate teaching, research, and publication.

1,465 books.

3 works under preparation.

The University publishes *Half-Yearly Journal of the Mysore University* : Arts Section (22 vols.).

DEPARTMENT OF POSTGRADUATE STUDIES AND RESEARCH IN SOCIOLOGY,

University of Mysore, Mysore,

Head : K. N. Venkatarayappa.

Postgraduate teaching and training and research.

Field survey.

7 publications in English.

DEPARTMENT OF SANSKRIT, University of Mysore, Mysore-2.

Head : S. Ramachandra Rao.

Postgraduate teaching and research.

2,278 books ; a few mss. not yet catalogued.

Has published 4 books and 3 monographs.

GOKHALE INSTITUTE OF PUBLIC AFFAIRS, Narasimharaja Colony, Basavangudi, Bangalore-4.

Voluntary.

Study-classes in politics, economics, etc. ; also in Sanskrit ; conducts lectures, debates every year ; also publishes books ; organises a study circle.

8,000 books.

Publishes a periodical, *Public Affairs*.

Formed in 1945.

INDIAN INSTITUTE OF WORLD CULTURE, 6, Sri B. P. Wadia Road, Basavangudi, Bangalore-4.

Hony. Director : Jacques Dedeyn.

Voluntary.

An international centre ; organises regular weekly cultural activities ; free classes in Sanskrit since 1958 ; holds public lectures, seminars, symposia, music concerts, both Indian and Western, dance recitals, exhibitions. Film displays are also conducted.

17,000 books ; 422 periodicals.

Publications in English : 13 books, 32 reprints, 31 transactions ;

Publishes a quarterly, *Notes and News*, and a monthly, *Aryan Path*.

Inaugurated in 1945 ; has a branch at London.

JAYACHAMARAJENDRA GRANTHAMALA, Publication Dept., Prasaraṅga, University of Mysore, Mysore.

Has published 325 Sanskrit works in Kannada script and translation ; most of the purāṇas have appeared in the series (about 205) ; 29 books on *R̥gveda*.

Originally under the orders of the Maharaja of Mysore ; now taken over by the Publication Dept. of the University.

KANNADA RESEARCH INSTITUTE, (Vacana Mantap), Belgaum.

Voluntary.

Research in Kannada.

Has 200 mss. ; 1,000 books.

Has published one vol. of *Vacanas* of Basava.

KANNADA RESEARCH INSTITUTE and Dept. of Ancient Indian Culture,
Dharwar.

Director : P. B. Desai.

Affiliated to Karnatak University.

Postgraduate teaching; historical and cultural research; collection and preservation of mss.

Bringing out (1) Volumes of Karnatak inscriptions; (2) Karnatak History Series; (3) Who Was Who in Indology: 1725-1925; and (4) Excavation work.

Has 7,126 books; 76 periodicals; 2,542 mss. in Kannada, Sanskrit, Marathi and Telugu; has a museum.

46 publications which include reports, monographs, etc.

Founded in 1938; formerly under the the Govt. of Mysore; transferred to Karnatak University in 1956.

KANNADA SAHITYA PARISHAT, Hardinge Road, Chamaraipet, Bangalore-18.

Voluntary; aided by Govt. of Mysore.

Special projects: (1) Printing the revised edn. of History of Kannada Poets (Part I published); (2) Editing and printing Kannada-Kannada Dictionary on historical principles in 4 vols.

Publishes a weekly Kannada bulletin, *Nudi*; a quarterly journal in Kannada, *Kannada Sahitya Parishat Patrikā*; has published 46 books.

Founded in 1915.

KARNATAK HISTORICAL RESEARCH SOCIETY, College Road, Dharwar.

Hon. Secy.: R. S. Panchamukhi.

Govt. aided.

Historical research and publication of works; training students in deciphering old documents, inscriptions, etc.

History of Karnatak in Kannada.

2,000 books, etc.; 800 mss.; one vol. of catalogue of mss. published.

6 publications in English and Kannada; publishes a periodical in English, *Karnatak Historical Review*; has published some volumes of inscriptions, antiquities, etc.

Founded in 1914 and registered in 1930.

KARNATAK UNIVERSITY, Dharwar.

Postgraduate teaching; guiding and conducting research; has departments of Sanskrit, Kannada, Indian History, Indian Philosophy. Interested in linguistics: historical and descriptive; also in publication of vacana literature.

Has 1,704 mss. in the Library.

Has published about 61 books in Kannada, etc.

Publishes *Journal of the Karnatak University* (7 vols.).

KAVYALAYA PUBLISHERS, Jayanagar, Mysore.

Commercial.

Has brought out works of the late Prof. M. Hiriyanna.

LINGUISTIC CIRCLE OF MYSORE, Maharaja's College, Mysore.

Voluntary.

Organises studies, discussions, and research work; conducts study-class for beginners in phonetics; proposes to start advanced course in morphology.

Started in 1957; affiliated to the Linguistic Society of India.

MAHARAJA'S SANSKRIT COLLEGE, New Sayaji Rao Road, Mysore.

Principal: K. M. Revanasiddaiah.

Govt. of Mysore.

Coaches students on traditional lines in Sanskrit leading to vidvat examination after 13 years' course.

17,200 books; 25 periodicals; 2,300 mss.; a catalogue of the mss. published,

Publishes a Sanskrit journal.

MYSORE SANSKRIT ACADEMY, National College, Bangalore-4.

Voluntary.

Encourages study of Sanskrit; has a good library; arranges debates, dramas, etc. in Sanskrit.

Has 80 mss.

Started in 1941.

THE MYTHIC SOCIETY, Daly Memorial Hall, Cenotaph Road, Bangalore-2.

Secretary and Treasurer: B. V. Patankar.

Voluntary; Govt. aided; regd.

Collection and preservation of works and periodicals on Indology; periodical meetings for promoting the study of art, archaeology, anthropology, etc., more particularly in Mysore and South India.

10,000 books.

Publishes *Quarterly Journal of the Mythic Society* (52 volumes).

Has published 19 books and monographs.

Founded in 1909.

ORIENTAL RESEARCH INSTITUTE, University of Mysore, Mysore-5.

Director: H. Deveerappa.

Research; collection and preservation of mss.; publication of old Kannada and Sanskrit works.

Survey of mss. in the State; critical edn. of Kaṭṭālyā's Arthaśāstra. 28,000 books; Sanskrit mss. 10,114; Kannada 4000; Arabic and Persian 700; 4 vols. of catalogues and 2 vols. of Descriptive Catalogue published.

Publications: 106 in Sanskrit; 39 in Kannada (Bibliotheca Sanskrita & Bibl. Karnataka Series).

Founded in 1891 as a private institution ; absorbed in the University in 1918.

PURNAPRAJNA VIDYAPEETHA, Akhila Bharata Madhva Maha Mandala, Bangalore.

Secretary : P. H. Krishna Rao.

Voluntary.

Trains students in Vedānta according to Madhva, and also in comparative religion and philosophy ; publishes books on the tenets of Madhva.

Started in 1956.

RAMAN PUBLICATIONS, " Sri Rajeswari ", Bangalore-3.

Voluntary.

Publication and research in astrology.

Publishes a monthly devoted to astrology, *Astrological Magazine*.

Has published many works on astrology, with translations in English.

(VEDAVEDANTA BODHINI) SAMSKRIT COLLEGE, Melkote (via Pandavapura), Mandya District.

Voluntary.

Postgraduate teaching in Śrīvaiṣṇava Śāstra literature in Sanskrit with special training in Divya Prabandha in Tamil.

Has a collection of 2,561 books ; 77 mss. (catalogued) in Sanskrit, Kannada, Tamil and Telugu.

In existence since 1854.

SAMSKRITA SAHITYA SADANA, 1040, Chamarajapuram, Mysore.

Voluntary.

Has published many Sanskrit texts with English translations and notes ; also a book on History of Sanskrit Literature.

SAMSKRIT COLLEGE, S. M. S. P., Udipi, South Kanara.

Voluntary ; regd. ; affiliated to Madras University till 1962 and to Mysore University from 1963.

Training students in ancient Śāstra literature in Sanskrit.

Has 5,051 books ; 175 mss. (catalogued).

In existence since 1904.

SAMSKRIT LITERATURE SOCIETY, 211, II Road, Visvesvarapuram, Bangalore-4.

Voluntary.

Has published many Sanskrit texts with translation and notes.

SATYASHODHANA PRAKATANA MANDIRA, Fort, Bangalore City.

Commercial.

Has published many Sanskrit works in Kannada script with Kannada translation.

VEDADHARMA PARIPALANA SABHA, Malleswaram, Bangalore-3.

Conducts classes for Vedas & Śāstras; arranges lectures in various places; conducts Vidvat sabhās.

Has a good library.

Publishes Sanskrit books in Kannada script and translation.

Started in 1949.

VEDIC DHARMA PRACHARA SANGHA, Golikatta Bazar, Mangalore.

Interested in Vedic studies.

Has published about 50 books in Vaidika Dharma Granthamala in Kannada script and translation.

VIDYADHISHA SANSKRIT MANUSCRIPTS LIBRARY, Dharwar.

Voluntary; aided by Govt.

Vol. 1 of the Descriptive Catalogue of Sanskrit mss. published with aid from Govt. of India (1963).

ORISSA

BIDYABHUSAN SANSKRIT COLLEGE, (Orissa Association of Sanskrit Learning and Culture), Balangir, Orissa.
State Board.

Teaching for Śāstri and Ācārya examinations in Sanskrit.

Has 1,784 books; 90 mss. in Sanskrit and Oriya.

Started in 1948.

DEPARTMENT OF HISTORY, Utkal University, Vani Vihar, Bhubaneshwar.

Head : M. N. Das.

Postgraduate teaching and research.

Has a scheme to conduct excavation around Bhubaneshwar in collaboration with the State Museum and to write a comprehensive History of Orissa.

Collection of mss. in Sanskrit and Oriya.

6 publications in English.

DEPARTMENT OF MUSEUM AND ARCHAEOLOGY, Bhubaneshwar.

Govt. of Orissa.

Research in archaeology, museum objects, and mss.

Has mss. collection (catalogue issued).

Publishes a quarterly, *Orissa Historical Research Journal* (10 vols.); has published a vol. on inscriptions.

Started in 1950.

DEPARTMENT OF SANSKRIT, Utkal University, Vani Vihar, Bhubaneshwar.

Head: P. Pradhan.

Postgraduate teaching and research; collection and preservation of mss.; special interest in Buddhism and study of mss.

Editing and publishing of the mss. from the collection.

1,251 mss. in Sanskrit and other languages.

Publications : 2 in Sanskrit ; 2 in Oriya. Editing of 3 works in progress.

JAGANNATH ATTIHASIKA GAVESAN SAMITI AND RAGHUNANDAN LIBRARY,

opposite Jagannath Temple, Puri.

Secretary : Sadashiv Rath Sarma.

Voluntary.

Collection and preservation of Sanskrit and Oriya mss.

Has a precious collection of mss. including illustrated Śilpa mss.

ORISSA STATE ARCHIVES, Bhubaneshwar-1.

Asst. Director of Archives : Susil Chandra De.

Govt. of Orissa.

Preservation of public ms. records ; survey and preservation of records in private custody ; research and publication based on records.

Research in evolution of administration and its effect on people.

886 books ; 84 periodicals ; ms. records in English 1,134 ; in other languages : sheets 1,442, bundles 1,726 ; palm leaf mss. in Oriya 44.

Has published 6 books.

Created in 1948.

RAMADHIN SANSKRIT COLLEGE, (Orissa Association of Sanskrit Learning and Culture), Berhampur, Orissa.

Voluntary ; aided by Govt.

Teaching for Śāstri and Ācārya examinations.

Has 650 books and some mss.

Started in 1926 as a Sanskrit school and was converted into a college in 1958.

SADASIVA SANSKRIT COLLEGE, Dolmandap Sahi, Puri.

Govt. of Orissa.

Teaching of Sanskrit (different śāstras) following the courses of study prescribed by the Orissa Association of Sanskrit Learning and Culture.

Has a collection of 500 mss. ; 6,222 books and 5 periodicals.

The Pandit Samiti of the college has published a few books.

Established in 1918.

SAHITYA ACADEMY, Bhubaneshwar.

Has published Sanskrit works.

PANJAB

DEPARTMENT OF HINDI, Panjab University, Chandigarh-3.

Head : Hazari Prasad Dwivedi.

Postgraduate teaching and research.
 Preparation of a Dictionary of Aesthetics.
 Has published about 40 books in Hindi.
 Started in 1953.

DEPARTMENT OF PANJABI, Panjab University, Chandigarh-3.

Head : S. S. Kohli.

Postgraduate teaching, research, collection and preservation of mss.
 Research work for Panjabi Men of Letters Series and preparation of
 English-Panjabi Dictionary.

Has about 9,000 books ; 189 mss. in Panjabi (catalogued).

Temporarily set up in Khalsa College, Amritsar, after partition and
 shifted to Chandigarh in 1959.

DEPARTMENT OF SIKH HISTORY RESEARCH, Khalsa College, Amritsar.

Has mss. ; a catalogue of Persian and Sanskrit mss. issued in 1962
 (with Govt. aid).

INSTITUTE OF INDIC STUDIES, Kurukshetra University, Kurukshetra.

Comprises departments of (1) Sanskrit, Pali, and Prakrits ; (2) Indian
 Philosophy ; (3) Ancient Indian History, Culture, and Archaeology.
 Postgraduate teaching and research ; collection and preservation
 of mss. ; publication of rare books and translations of important
 Sanskrit works.

Special project : Digest of Indological Studies.

8,756 books, 186 periodicals in the Indology section ; 203 mss. so far
 collected.

PANJAB STATE ARCHIVES, Motibagh Palace, Patiala.

Government of Panjab.

Preservation of old Government records and historical materials.

Regional survey of historical records of Panjab ; preparation of
 National Register of Records, History of Freedom Struggle in
 Panjab, and " Who Is Who of Freedom Fighters. "

21,084 books and 9 periodicals ; 515 manuscripts in different
 languages ; some lakhs of records in files and papers of the former
 province of the Punjab and the Princely States in that area.

Has published about 8 monographs in English.

Originally founded at Lahore in 1947 ; after partition shifted to
 Patiala in 1948 ; after the merger of Panjab and PEPSU in 1959, the
 offices at Patiala and Simla were merged ; has a museum.

PANJAB UNIVERSITY, Chandigarh.

Has depts. for higher studies and research in Sanskrit, Arabic and
 Urdu, History, Philosophy, etc. ; also has an oriental faculty.
 720 mss. in Hindi, Gurmukhi and Persian.

Special projects : survey of inscriptions of Panjab, 300 B. C. - 1200 A.D. ; critical edn. of Gupta inscriptions ; Dept. of Ancient History has a Museum and has published 6 books.

SOHANLAL JAINA DHARMA PRACHARAK SAMITI, Amritsar.

Voluntary ; regd.

Research in Jainism ; arranges for extension lectures.

Publication of the History of Jaina Literature.

Has published some Jaina works ; publishes a monthly journal, *Śramaṇ*, from Banaras.

Has a research dept. at Banaras (Pārśvanātha Vidyāśrama, Banaras Hindu University) which has a library of 6,000 vols.

Founded in 1937.

SRI HINDI NIRUKTA KARYALAYA, Sri Hariyanasekhavati, Brahmacharyasrama, Bhivani, Hisar.

Has published Sanskrit works in Bhivani Brahmacharyasrama Granthamala ; also Sanskrit books with Hindi translations.

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE, Sadhu Ashram P. O., Hoshiarpur.

Hon. Director : Vishva Bandhu.

Voluntary ; regd. ; affiliated to University of Panjab ; aided by State Govt. and Govt. of India.

Research, publication, and preservation of mss.

Special field : Vedic Studies ; Vedic Concordance (in 36 volumes) ; *R̥gveda* and *Atharvaveda bhāṣyas* ; editions of Vedic texts.

40,000 books ; over 200 periodicals ; 10,000 mss. in all Indian languages (catalogue published).

Research publications : about 260, of which 24 are in Sanskrit, 23 in English, 20 in Hindi, and 54 reprints and pamphlets in English and Hindi.

Publishes *Vishva Jyoti*, a Hindi monthly journal (12 vols.) ; has started an Indological journal.

Started in 1903 ; shifted to the present location from Lahore in 1947.

PONDICHERRY

AUROBINDO ASHRAM, Pondicherry.

Publishes Sanskrit works and studies in English on Aurobindo ; also Aurobindo's interpretations of Veda, *Gītā*, and of Indian thought and culture.

Publishes quarterly, *Advent*, devoted to Aurobindo's thought.

FRENCH INSTITUTE OF INDOLOGY, Pondicherry (Post Box 33).

Director : J. Filliozat.

Supported by French Govt.

Indian culture and its foreign contacts.

Special interest in Śaivāgama in which a good collection of mss. has been built up; also Iconography and Lexicon of Ancient Tamil.

Has published books in Sanskrit and French; some also illustrated, e. g. the frescos in the Mīnākṣī Temple, Madurai.

15,000 books.

Founded in 1955 at the time of the merger of the French Possessions into the Indian Union.

RAJASTHAN

ANUP SANSKRIT LIBRARY, Bikaner.

Under the authority of the Maharaja of Bikaner.

Has about 7,000 mss. in Sanskrit and 2,000 in Rajasthani; an old and a new printed catalogue available.

Conducted the Anup Sanskrit Series, in which 4 works were issued.

DADU MAHAVIDYALAYA, Moti Dungri Road, Jaipur City.

Head : Swami Balanandji.

Voluntary.

Teaches for Ācārya degree; collection and preservation of mss.

Interested in Sant Sāhitya.

Has 3,000 books; 400 mss. in Sanskrit and Hindi.

Founded in 1920.

DIGAMBAR JAIN SANSKRIT COLLEGE, Maniharonka Rasta, Jaipur.

Head : Chain Sukh Das Nyayatirth.

Voluntary.

Teaching in advanced Sanskrit and promoting the study of Prakrit and Apabhraṃśa.

Has about 4,000 books in Hindi, English, Sanskrit, Prakrit, etc.; 100 mss. in Sanskrit, Prakrit and Hindi (catalogued).

Founded in 1829.

ITIHAŚ KARYALAYA, Udaipur.

Voluntary.

Collection and preservation of mss. and historical records.

Has published a catalogue of Sanskrit, Hindi, Rajasthani, Persian, Arabic, and Urdu mss. in the Palace Sarasvati Bhandar and the Sajjan Vani Vilas Library of the palace (1943).

Formerly under the State Historical Dept.

MADHUSUDAN VAIDIK-VIJÑAN PRAKASA KARYALAYA, Jaipur.

Has published about 135 books on Brahma Vijñāna, Yajña Vijñāna. Purāṇa Samikṣā and Vedāṅga Samikṣā written by the Late MM. Madhusudan Ojha.

RAJASTHAN ORIENTAL RESEARCH INSTITUTE, Residency Road, Jodhpur
Hon. Director : Muni Jinavijaya.

Govt. of Rajasthan.

Research and publication ; collection and preservation of mss.

Survey of mss. in private custody in Rajasthan.

8,512 books and periodicals ; about 70,000 mss. ; 2 vols. of mss. catalogue published.

47 publications in Sanskrit, 34 in Rajasthani and Hindi, 2 in English.

Conducts the series, *Rājasthāna Purātana Granthamālā*.

Started in 1955 at Jaipur ; now located at Jodhpur.

RAJASTHAN STATE ARCHIVES, General Records Building, Bikaner.

Govt. of Rajasthan.

Preservation of public records.

Preparation of a " Who is Who of Freedom Fighters " and " History of the People of the State ".

49,000 books, 80 lakhs of files, and 22 lakhs of isolated documents.

2 publications ; has also prepared a list of 24,000 documents, 14,000 manuscripts and 1000 paintings in private custody.

The record offices in the erstwhile princely states were brought under the control of the Unit Records Office after the formation of the Rajasthan State, and the Government of Rajasthan founded the Department of Archives in 1955-56 with its central office at Bikaner ; has about 20 district archives offices.

SAHITYA SAMSTHAN, Rajasthan Vidyapeeth, Udaipur.

Officer-in-charge : B. L. Bhatt.

Govt.

Research and publication ; collection and preservation of books.

Edition of *Prithviraj-Raso* in 4 volumes, with commentary.

Has published about 33 works mainly in Rajasthani ; publishes one quarterly and one monthly magazine.

Established in 1940 ; has preserved some stone inscriptions and statues ; has made a collection of 4,000 " Dingal Geet ".

SHARDUL SANSKRIT VIDYALAYA, Rani Bazar, Bikaner.

Voluntary.

Teaching of Sanskrit up to *Ācārya* standard.

Has 7,500 books in Sanskrit and Hindi ; 25 mss. in Sanskrit.

Founded in 1928.

UNIVERSITY OF RAJASTHAN, Jaipur.

Has departments of Hindi, History, Philosophy, and Sanskrit ; post-graduate teaching and guiding and conducting research in all these depts.

Publications: 1 in Hindi and 4 in English (from the Dept. of History and Indian Culture) ; 8 in English (from the Dept. of Philosophy).

The University Library has 91,438 books and 680 periodicals,

VIDYAVIBHAG, Kankaroli.

Interested in the publication of works on Śuddha-Advaita.

UTTAR PRADESH

AGRA UNIVERSITY, Agra.

Postgraduate teaching and research in different branches.

For K. M. Munshi Institute of Hindi Studies, see below.

AKHILA BHARATIYA SAMSKRITA PARISHAD, Lucknow University, Lucknow.

President : K. A. Subramania Iyer.

Voluntary.

Collection and preservation of mss. and publication ; lectures and other functions for promoting Sanskrit.

Organised in 1951.

ALIGARH MUSLIM UNIVERSITY, Aligarh.

Central University.

Postgraduate teaching, research guidance ; collection and preservation of books and mss..

Special interest : Muslim history and culture ; has a Sanskrit Dept. also.

Maintains a library of books and mss. (including some in Sanskrit).

Has published several historical works.

ALL-INDIA KASHIRAJ TRUST, Fort Ramnagar, Varanasi.

General Secretary : Ramesh Chandra De.

Voluntary ; aided by Central and State Govts.

Critical editions of and studies in 18 *Mahāpurāṇas* and *Upapurāṇas* ; and Indology ; recitations of Veda arranged twice a year.

Critical edition of 18 *Mahāpurāṇas*, and a concordance ; *Matsya-Purāṇa* being edited by V. Raghavan ; *Vāmana-Purāṇa* by V. S. Agrawala.

Publications : 2 in English, 1 in Hindi ; publishes *Purāṇa Bulletin* twice a year in English and Sanskrit.

Founded in 1955. A "Vyāsa Institute" is to be started.

BANARAS HINDU UNIVERSITY, Banaras.

Central University.

Conducts, among others, College of Indology (see separate entry), College of Music, Sanskrit Mahavidyalaya, and Ayurvedic College. Excavations at Rajghat.

Has 2,72,097 books ; 57,407 periodicals ; 4,872 mss. in Prakrit, Sanskrit, Hindi, Bangali, etc.

BHARAT DHARMA MAHA MANDAL, Jagatganj, Varanasi.

Voluntary.

Publishes Sanskrit journal, *Sūryodaya*.

BHARATIYA HINDI PARISHAD (All India Hindi Teachers' Association),
Allahabad.

Preparation of History of Hindi Literature in 4 vols.

Has issued some research publications.

BHĀRATĪYA JÑĀNAPĪTHA, Durgakund Road, Varanasi-5.

Secretary : L. C. Jain.

Voluntary.

Research and publication.

Publishes *Jñānodaya* (monthly) (14 vols.) and *Bhāratīya Jñānapītha Patrikā* (monthly); has published 43 books in the Mūrtidevī Granthamālā (in Sanskrit, Prakrit, Pali, etc.); 28 in Manikcandra Jain Granthamālā; besides many books in Hindi in different Series. Founded in 1944.

BHARAT KALA BHAVAN, Banaras Hindu University, Varanasi-5.

Museum housing 21,894 stone images, terracottas, potteries and bronzes; 10,638 illustrated mss.; 22,841 coins.

CENTRAL JAINA PUBLISHING HOUSE, Ajitasram, Lucknow.

Publishers of the Sacred Books of the Jainas Series.

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi.

Commercial.

Biggest publishers of Sanskrit books.

Has published Sanskrit texts and studies in Sanskrit and English on Indology in various series : (1) Chowkhamba Sanskrit Series, (2) Benares Sanskrit Series, (3) Kashi Sanskrit Series, (4) Haridas Sanskrit Series; as also a number of miscellaneous Sanskrit works.

Established in 1892.

COLLEGE OF INDOLOGY, Banaras Hindu University, Banaras.

Has depts. of Sanskrit, Prakrit, Buddhistic studies, Indian Philosophy, Ancient Indian History and Culture, and Indian Art and Architecture; postgraduate teaching, guiding and conducting research.

6 vols. published in Nepal Endowment Sanskrit Series; publishes research journal, *Bhāratī*.

The University has 4,872 Sanskrit mss. (833 in Śāradā script).

DARUL-ULOOM, Deoband P. O., Saharanpur District.

Head : Hakimul Islam Hazrat Maulana Mohd. Tayyab Sb.

Voluntary.

Theological Institution of Islamic Studies; collection and preservation of books and mss.

Research in Quranic learning.

About 83,000 books ; about 2,000 mss. in Arabic, Persian and Urdu (catalogued).

Publishes a monthly magazine in Urdu, *Darululum*.

Started in 1867; interested in Hadis, Tafseer and Fiqah (Jurisprudence).

DARUL-ULOOM (College), Tagore Marg, Lucknow, U. P.

Voluntary.

Postgraduate teaching and research ; interested in theology and Arabic literature.

Has a collection of 54,000 books and 400 mss. in Arabic, Persian and Urdu.

Has published 20 books in Arabic and Persian.

DEPARTMENT OF SANSKRIT, Gorakhpur University, Gorakhpur.

Head : Veeramani Prasad Upadhyaya.

Postgraduate teaching and research ; specially in Indian Philosophy, Sāhitya, and Vyākaraṇa.

THE DIVINE LIFE SOCIETY, (Yoga-Vedanta Forest Academy), Sivanandanagar, Rishikesh P. O.

Publishes a monthly, *Divine Life* ; has published several works in English on Vedanta and Religion.

Founded by Swami Sivananda in 1936 ; the Yoga-Vedanta Forest Academy was started in 1948.

ETHNOGRAPHIC AND FOLK-CULTURE SOCIETY, C/o Lucknow University, Lucknow.

Voluntary.

Publishes a quarterly journal, *Eastern Anthropologist* ; has published a few books.

Founded in 1945.

GANGANATHA JHA RESEARCH INSTITUTE, Alfred Park, Allahabad.

Secretary : Umesh Misra.

Voluntary ; regd.

Promotion of Sanskrit by encouraging research in Dharmaśāstra and Mīmāṃsā ; publication ; collection and preservation of mss.

Has a collection of Sanskrit mss. ; 4,593 (catalogued), 1,500 (not catalogued) ; has 5,263 books.

Publishes *Journal of the Ganganatha Jha Research Institute* (quarterly) ; has issued 7 research publications.

Started in 1943.

GITA PRESS, Gorakhpur.

Editor : Hanuman Prasad Poddar.

Charitable institution.

Publishes at popular prices editions of *Bhagavad-gītā*, *Rāmāyaṇa*, *Bhāgavata*, *Mahābhārata*, *Rāmacaritamānasa*; has also published many other books in Hindi on darśana; publishes a monthly, *Kalyāṇa*, in Hindi, and another, *Kalyāṇa Kalpataru*, in English (both devoted to Hindu religion and Indian culture).

GURUKUL MAHAVIDYALAYA, Ayodhya, Faizabad.

Voluntary.

Teaches Sanskrit, Hindi, Pali and English; has an Āyurveda section; a Vidyā-pariṣad to train students in oratory; teaches for the examinations of Sanskrit University, Banaras, Hindi Sahitya Sammelan, and Bihar Sanskrit Academy, Patna.

Has a library with 4,000 books in different languages.

Founded in 1927; has 3 branches.

GURUKUL MAHAVIDYALAYA, Jwalapur, Haridwar.

Undergraduate and postgraduate teaching and research guidance in Veda, Āyurveda, etc.

Has an association called Vidvatkalā; also provision for agricultural and industrial education.

Has published 5 works; publishes a journal, *Vidvatkalā*.

Founded in 1907; has 4 branches.

GURUKUL UNIVERSITY, Gurukul Kangri, Haridwar.

Residential University.

Conducted on the lines of ancient Gurukula; has colleges for Veda, Āyurveda, Arts and Scientific subjects; also a Kanyā-Gurukula at Dehra Dun; medium of instruction is Hindi; the Veda Vidyālaya offers Sanskrit, Hindi and Veda as compulsory subjects.

Field survey of Āyurvedic medicinal plants.

Has 60,000 books (in English, Hindi, Sanskrit, Urdu, etc.) in the library; has a museum started in 1950 with sculptures, etc.; has 582 mss. (including some in Tibetan).

Has published commentaries in Hindi on the 4 Vedas, and translations of the *Mādhavīyā R̥gvedānukramanīkā* in Hindi; 37 books in Hindi on Vedic literature; 18 books in Hindi on varied subjects; about 5 in Sanskrit; 30 research publications in English. Vedic magazine was being published (1907-32); publishes *Gurukula Patrikā* (monthly).

Established at Kangri in 1902; college dept. started in 1908; converted into a University in 1921; has started branches at 8 different places, besides several Gurukulas without official connection.

GURUKUL VISVAVIDYALAYA, Vrindaban.

Voluntary; managed by Aryapratidinidhi Sabhā U. P.; aided by Central and State Govts.

Residential Sanskrit University.

Teaches Veda, Philosophy, Hindi, etc., through Hindi medium ; also Āyurveda.

Has a few mss.

Has published several Sanskrit texts.

HINDI SAHITYA SAMMELAN, Allahabad.

Voluntary ; regd.

Holds Hindi examinations.

Publishes literary, scientific and other general books.

THE HINDUSTANI ACADEMY, 4, Kamala Nehru Road, Allahabad.

Voluntary ; aided by Govt.

Interested in preserving, fostering and developing Urdu and Hindi literatures.

Publishes quarterly journals in Urdu and Hindi. ; also books of standard literary value.

Founded in 1927.

INSTITUTE OF ORIENTAL PHILOSOPHY, Vrindaban.

Rector : B. H. Bon Maharaj.

Voluntary ; regd. ; recognised by Agra and Panjab Univ. ; aided by State Govt.

Advanced study of philosophical texts ; research work ; guidance for research students ; publication of original works and English translations.

A History of Vrindaban ; A Dictionary of Philosophical and Theological Terms.

Publishes a quarterly journal, *Indian Philosophy and Culture* ; has also published some works.

Established in 1949 as Vaishnava Theological University ; changed into Institute of Oriental Philosophy in 1958.

JAIN CULTURAL RESEARCH SOCIETY, Varanasi-5.

Voluntary ; regd.

Research and publication, specially in Jainology.

Publications : 12 in English, 24 in Hindi.

KASHI VIDYĀ PĪTHA, Varanasi.

University.

Devoted to Social Studies and Indian Culture.

Has published some Sanskrit works.

Started originally as national institution ; recently accorded University status.

K. M. MUNSHI INSTITUTE OF HINDI STUDIES, Agra University, Agra.

Postgraduate teaching and research, more specially in Hindi and linguistics ; arranges for Hindi translations and expositions of classics in South Indian languages.

Publishes its proceedings in the quarterly, *Bhāratiya Sāhitya*.

LUCKNOW UNIVERSITY, Lucknow.

Has depts. of Sanskrit, History, Philosophy, etc.; Postgraduate teaching and guiding and conducting research.

Has 2,030 mss. in Sanskrit, Hindi, Arabic, Persian, Urdu, Kaithi and Turkish; 2 lakhs of books and 1,225 periodicals; has a museum for the Dept. of Anthropology.

MULTANIMAL MODI (POSTGRADUATE) COLLEGE, Modinagar.

Principal : I. N. Malhotra.

Voluntary; regd.; affiliated to Univ. of Agra.

Postgraduate teaching, specially in Indian Philosophy and Culture. 6,283 books; 104 periodicals.

3 publications in Hindi.

NAGARI PRACHARINI SABHA, Varanasi.

Voluntary; regd.; aided by Govt.

Collection and preservation of mss., books, etc.; research on old Hindi mss.

Has undertaken the preparation of Hindi Encyclopaedia in 10 vols. (Editor: B. S. Upadhyaya); also of History of Hindi Literature in 18 vols.

Has 50,000 books; an annual addition of 200 periodicals; 10,000 mss.

Publishes *Nāgarī Pracārīnī Patrikā* (a quarterly); has published 2 vols. of the Hindi Encyclopaedia and 3 vols. of the History of Hindi Literature; and 400 books in Hindi.

Founded in 1893; has branches.

PRAKRIT TEXT SOCIETY, Varanasi-5.

Voluntary: aided by Govt.

Publication of Prakrit works.

Has published several Prakrit texts.

See also under Gujarat : L. D. Bharatiya Vidya Samskriti Mandir, Ahmedabad.

RISHIKUL VISVAVIDYALAYA, Haridwar.

University.

Has colleges for Arts, Veda, Āyurveda, etc.

Has a collection of 53 bundles of mss.; has about 3,000 books, mainly in Sanskrit.

Established in 1906.

SARVABHAUMA SANSKRIT PRACHAR KARYALAYA, Varanasi.

Voluntary; regd.

Interested in making the study of Sanskrit easy.

Has prepared and published seven booklets for an easy study of Sanskrit.

STATE ARCHIVES, 53, Mahatma Gandhi Marg, Allahabad-1.

Keeper of Archives : G. N. Saletore.

Govt.

Affords facilities for postgraduate research in history ; maintenance and preservation of Govt. records ; collection and preservation of mss. Undertakes field surveys in private collections.

6,230 books, 3 periodicals ; 18 typed vols., 38 vols. of photostats, 4 reels of microfilms ; also 92,122 files in Persian and Urdu ; 8,151 mss. in Sanskrit and other languages ; 3,848 mss. and documents in Persian and Urdu.

13 publications in English.

Established in 1949.

SURSAGAR KARYALAYA, Kuvavali Lane, Mathura.

Chief Editor : Jawaharlal Chaturvedi.

Has prepared an index relating to Vallabha Sampradāya.

UNIVERSITY OF ALLAHABAD, Allahabad-2.

Has depts. of Ancient Indian History and Culture and Archaeology, Philosophy, Hindi, Urdu, Arabic and Persian, and Sanskrit ; post-graduate teaching and guiding and conducting research ; publication. Has 2,50,000 books ; 350 mss. in Arabic, Persian, Urdu, Sanskrit, etc. (catalogued).

Dept. of Archaeology is conducting excavations at Kausambi, Chakia, and Mirzapur ; has published two research works ; Hindi Dept. publishes a quarterly journal, *Hindi Anusilan* ; Sanskrit Dept. publishes *Sanskrit Association Bulletin* ; Arabic and Persian Dept. has published 4 works in English and 1 in Urdu.

Dept. of Archaeology has a museum housing the Kausambi antiquities.

THE U. P. HISTORICAL SOCIETY, Provincial Museum, Lucknow.

Voluntary.

Publishes *Journal of the U. P. Historical Society* ; also monographs on Indology.

Founded in 1915.

VARANASEYA SANSKRIT VISVAVIDYALAYA, Varanasi Cantt.

State University.

Teaching and research ; has the biggest public collection (Sarasvati Bhavan) of Sanskrit mss. in the country ; holds Sanskrit examinations.

(1) Restoration of lost Sanskrit texts from their Tibetan and Chinese translations ; (2) Bibliography of Sanskrit and allied subjects ; (3) Excavation at Masqon in Ghazipur, etc.

1,15,000 mss. ; a collection of printed books and journals ; also has a museum.

Publications : 138 in Sanskrit, including those in press and under preparation ; 9 in English ; Princess of Wales Sarasvati Bhavan Texts and Studies (84).

Started by Jonathan Duncan in 1781 as a Pāṭhaśālā ; later known as Queen's College and Govt. Sanskrit College ; in 1956 converted into Varanaseya Sanskrit Visvavidyalaya (University) by the U. P. Govt. ; has A and B types of affiliated colleges ; has 21 depts. teaching different branches of Sanskrit literature and darśana besides comparative philosophy, politics, economics, etc.

VEERASEVA MANDIR, Sarasava, Saharanpur Dt.

Publishes a Series of Jaina works.

VIRAJANAND VAIDIKI SAMSTHA, Gaziabad.

Has published works in Hindi on Sāṅkhya and other subjects.

WEST BENGAL

ANTHROPOLOGICAL SURVEY OF INDIA, Indian Museum, 27, Chouringhee Road, Calcutta-13.

Director : Nirmal Kumar Bose.

Govt.

Research and survey in anthropology and allied subjects.

Survey of physical characteristics, selected material trait, socio-cultural trait ; linguistic, anthropometric ; population and fertility.

21,000 books, 6,000 periodicals, 4,500 maps.

Publishes *Bulletin of the Anthropological Survey of India* (quarterly) and *Memoirs of the Anthropological Survey of India* (half-yearly) in English ; has published survey reports.

Collection of anthropological gallery depicting the habits, costumes and agricultural implements of the tribes and castes of India.

Established in 1946.

ASIATIC SOCIETY OF BENGAL, 1, Park Street, Calcutta-16.

Secretary : P. C. Gupta.

Voluntary ; regd.

Interested in Humanistic and Scientific Studies ; periodical meetings arranged ; collection and preservation of mss. and books ; research and publication.

(1) Possesses 11,379 Sanskrit mss. ; has issued Descriptive Catalogues of these mss. ; also houses Indian Museum collection of 12,181 mss. ; Society mss. 3,137 ; Bardic 513, Misc. 250 ; (2) has more than 1,25,000 printed books and mss. in European languages in the General Section ; (3) 6,000 printed books and mss. in the Islamic Section ; (4) mss. and xylographs in the Sino-Tibetan Section ; (5) also mss. in Burmese, Siamese, etc.

Has published many Sanskrit works on various subjects; *Bibliotheca Indica* (a series of texts in Sanskrit, Arabic, Persian, etc.); monographs and miscellaneous publications; publishes (i) *Asiatic Researches* (20 vols.), (ii) *Journal of the Asiatic Society of Bengal* (half-yearly), (iii) *Memoirs of the Asiatic Society of Bengal* (12 vols.).

Founded in 1784; formerly known as Royal Asiatic Society of Bengal; Indian Museum, Calcutta, was founded by the Asiatic Society.

BHARATIYA JAINA PARISHAT, 1, Gour Laha Street, Calcutta.

Secretary : Chhote Lal Jain.

Has published *Jaina Bibliography*.

BIBLIOTHECA ORIENTALIA, Booksellers, 35, Chittaranjan Avenue, Calcutta-12.

Commercial.

Publishers of Oriental books.

BIRA SASANA SANGHA, 29, Indra Biswas Road, Calcutta-37.

Publishes Jaina works.

BURDWAN UNIVERSITY, Burdwan.

State University.

Postgraduate teaching.

Has 20,305 books; 2,400 periodicals.

Founded in 1960.

CALCUTTA MADRASAH, (Arabic Dept.), 21, Haji Md. Mohsin Square, Calcutta-16.

Principal : Masood Hasan.

Voluntary; regd.

Advanced teaching of Islamic Sciences; also organization of examinations.

2,264 books; 181 periodicals.

CALCUTTA ORIENTAL SERIES, C/o Indian Historical Quarterly, 9, Pan-
chanan Ghose Lane, Calcutta.

Editor : N. N. Law.

Has published several Sanskrit and allied works.

CALCUTTA SANSKRIT COLLEGE, Calcutta.

Principal : Gaurinatha Sastri.

Govt.

Has postgraduate teaching and research depts. in all Śāstras in Sanskrit since 1950; ancient Indian and World History also taught.

Has a library; has 9,000 mss. (5,000 catalogued); Descriptive Catalogue of Sanskrit mss. (10 vols. issued); additional collection of mss. now being catalogued, 1 vol. of this catalogue issued

Has published about 20 works in Sanskrit, English and Bengali in their Research Series ; publishes English-Sanskrit-Bengali half-yearly journal, *Our Heritage*.
Has a museum with 500 antiquities (Haraprasad Sastri Museum).

DEPARTMENT OF SANSKRIT, Jadavpur University, Calcutta-32.

Head : Ramaranjan Mukherjee.

Undergraduate and postgraduate teaching and research ; specially in Alamkāra, Nyāya, and Vedānta.

4,553 books, 17 periodicals.

The Univ. also has Depts. of Bengali, Comparative Literature, etc.

FIRMA K. L. MUKHOPADHYAYA, 6/1-A, Banchharam Akrur Lane, Calcutta-12.

Commercial.

Has published Indological books.

GAUDIYA MISSION, Bagh Bazaar, Calcutta-3.

Has published works on Chaitanya's philosophy in Sanskrit and English.

Has several branches.

GREATER INDIA SOCIETY, 9, Panchanan Ghose Lane, Calcutta-9.

Voluntary.

Main interest in the study of Indian cultural influence on the lands of East and South-East Asia.

Has published a few bulletins and books ; publishes *Journal of the Greater India Society* (17 vols.).

Founded in 1934.

GURUMANDAL GRANTHAMALA, 5, Clive Road, Calcutta.

Has brought out cheap editions of *Purāṇas*, *Nirukta*, etc.

H. BHATTACHARYA, Book-sellers, 2, Ramanath Mazumdar Street, Calcutta-9.

Commercial.

Publishers of Indological books.

THE INDIAN RESEARCH INSTITUTE, 170, Manick Tolla Street, Calcutta.

Director : B. C. Law.

Used to publish the journal, *Indian Culture*.

INDIAN SOCIETY OF ORIENTAL ART, 11, Wellington Square, Calcutta.

Voluntary.

Publishes *Journal of the Indian Society of Oriental Art* ; has also published a few books.

Founded in 1907.

IRAN SOCIETY, 12, Kyd Street, Calcutta-16.

Voluntary; regd.

Organises series of public lectures; interested in research and publication about Iranian studies and Iranian culture.

Has about 1,500 books.

Has published Persian texts, some with English translations; publishes a quarterly journal, *Indo Iranica*.

Founded in 1944.

MAHABODHI SOCIETY OF INDIA, 4-A, Bankim Chatterji Street, College Square, Calcutta-12

Voluntary, regd. (1915).

Conducts College at Sarnath; publications on Buddhism, etc.

Has 3,000 volumes at Calcutta and 3,500 volumes at Sarnath; has Pali and Sanskrit mss. at Sarnath.

Publishes a bi-monthly, *The Mahabodhi*, in English; *Dharmadūta* in Hindi; and *Niranjana* in Bengali (monthly); has published books on Buddhism in English and other regional languages.

Founded in 1891; has branches at several places in India; also at London and New York.

METROPOLITAN PRINTING AND PUBLISHING HOUSE, LTD., 90, Lower Circular Road. Calcutta-14.

Commercial.

Has published 30 texts and studies on Sanskrit and allied subjects. Publishers of the Calcutta Sanskrit Series.

NABADVIP SADHARANA GRANTHAKARA, Nabadvip.

Voluntary.

Has a library of printed books and a collection of Sanskrit mss. Formerly called Edward VII Anglo Sanskrit Library.

NATIONAL LIBRARY OF INDIA, Belvedere, Alipore, Calcutta-27.

Librarian : Y. M. Mulay.

Govt.

Collection and preservation of books, mss., etc.

Bibliography of Indology.

11,17,800 books; 61,846 periodicals; 2,548 mss. in Sanskrit, Arabic and Persian.

Has published 13 volumes of Indices and Catalogues.

Formerly known as Imperial Library.

PRĀCYA VĀNĪ (Institute of Oriental Learning), 3, Federation Street, Calcutta-9.

Secretary : J. B. Chaudhuri.

Voluntary; aided by Govt.

Has teaching and research depts. ; runs a Sanskrit school ; interested in producing Sanskrit dramas ; holds periodical lectures on various Oriental subjects.

Has 103 mss. and 5,500 vols. of books.

Has published about 40 books ; publishes a quarterly journal in English, *Prācyavāṇī* (14 vols.).

Founded in 1943 ; has branches at Delhi, Varanasi and Jaipur.

RAMAKRISHNA MISSION INSTITUTE OF CULTURE, Gol Park, Calcutta.

Voluntary.

Affords facilities for International cultural collaboration ; arranges regular lectures and seminars.

Has published *Cultural Heritage of India*.

Publishes a monthly Bulletin in English.

RAMAKRISHNA VEDANTA MATHA, 19 B, Raja Ramakrishna Street, Calcutta-6.

Voluntary.

Publishes books in English on Vedānta and great religions.

SANSKRIT SAHITYA PARISHAT, 168/1 Raja Dinendra Street, Calcutta-4.

Secretaries : Gaurinatha Sastri and Satyaranjan Banerjee.

Voluntary ; regd ; Govt. aided.

Research and teaching according to the orthodox Tol system ; periodical meetings organised.

Has about 12,000 books (Sanskrit, Pali, Prakrit), 12,000 periodicals, and 15,000 mss. (Descriptive Catalogue under preparation).

Has published 29 books ; publishes a monthly in Sanskrit, *Saṃskṛta Sāhitya Pariṣat Patrikā* (47 vols.).

Established in 1916.

SERAMPORE COLLEGE, Serampore.

Librarian : Miss F. H. B. Williams, Carey Library.

Voluntary ; affiliated to University of Burdwan.

Undergraduate and postgraduate studies ; research.

Has 8,750 books, 1,650 pamphlets ; mss. : 70 Sanskrit, 34 Bengali, 5 Persian, one each in Afghan, Chinese, Hindi, Malayalam, and English.

Has published about 250 books.

Founded in 1818.

STATE ARCHIVES OF WEST BENGAL, 6, Bhowani Dutta Lane, Calcutta-7.

Research and publication ; collection and preservation of records and archives, etc. ; historical research based on unpublished documents.

Has 3,000 books and periodicals ; number of archives : (a) Proceedings vols. 22,000, (b) Record Bundles 25,000.

Has published 46 vols. of proceedings ; 13 other publications.

Founded in 1909.

SUSIL GUPTA (INDIA), Private Ltd., 35, Chittaranjan Avenue, Calcutta-12.

Commercial.

Has published many Indological books.

UNIVERSITY OF CALCUTTA, Calcutta-12.

Has Depts. of Sanskrit, Linguistics, Ancient Indian History and Culture, Archaeology, Bengali, Indian Philosophy, Arabic and Persian, Indian Arts, etc.; Postgraduate teaching; guiding and conducting research. Has 3,000 Sanskrit and 7,000 Bengali mss. and 1946 Tibetan mss.; has issued a catalogue of Sanskrit mss. in the Dept. of Sanskrit (1954); 200-300 mss. on śilpa etc. in Sanskrit, Oriya etc.; 25 mss. from Nepal; has 2,40,000 books and also a museum.

Has published monographs on several branches of Orientology; publishes *Calcutta Review*, *Journal of Dept. of Letters*, etc.

VANGIYA SAHITYA PARISHAT, 243-1, Acharya Prafulla Chandra Road, Calcutta-16.

Voluntary; regd.

Collection and preservation of books and mss.; as also of sculptures etc., with special reference to Bengal; research and publication.

Has 2,597 mss. in Sanskrit and 3,369 in Bengali; has published catalogue of Sanskrit mss.; has a museum of sculptures, etc.

Has issued several publications in the Vaṅgiya Sāhitya Parishat Series on Sanskrit and Bengali literature, history, arts, etc. publishes *Baṅgīya Sāhitya Parishat Patrikā*.

Founded in 1894.

VANGIYA SAMSKRITA SIKSHA PARISHAT, Calcutta.

Conducts examinations in Sanskrit; provides scholarships.

Has 12,000 books; has a collection of Sanskrit mss. (Descriptive Catalogue published).

Publishes a journal, *Prājñā*.

VISVABHARATI UNIVERSITY, Santiniketan.

Central University.

A residential University having Depts. of Sanskrit, Tibetan, Chinese, etc.; postgraduate teaching; guiding and conducting research.

Has a collection of 5,607 mss. in Bengali, 3,378 in Sanskrit, 356 in Tibetan and 400 in Oriya (partly catalogued); 1,94,000 books; 6,805 periodicals; museum (Rabindra Sadana) housing medals, paintings, photographs, etc.

Publishes the *Visvabharati Quarterly* and the *Visvabharati Annals*; has published several books and texts reconstructed from Tibetan.

Started in 1921.

ALL-INDIA BODIES

ALL-INDIA ORIENTAL CONFERENCE, Bhandarkar Oriental Research

Institute, Poona-4.

Secretaries: R. N. Dandekar and P. N. Pushp.

Voluntary; regd.

Holds sessions every two years at different centres in India; all-India forum of Oriental Scholars.

Has published Reports and Proceedings of its Sessions (20 vols.) and Index to papers submitted at the different Sessions (2 vols.).

Founded in 1919; constituent member of the International Union of Orientalists.

THE INDIAN HISTORY CONGRESS, University of Calcutta, Calcutta.

Secretary: S. P. Sen.

Voluntary; regd.

Holds annual conferences at different centres.

Publishes Proceedings of the conferences.

Founded in 1935; first formed as All India Modern History Congress; reorganised in 1938 as Indian History Congress; constituent member of the International Congress of Historical Sciences.

INDIAN PHILOSOPHICAL CONGRESS, Vishvabharati University, Santi-

niketan.

Secretary: K. D. Bhattacharya.

Voluntary.

Holds annual conferences.

Publishes Proceedings.

The Philosophical Quarterly is the organ of the Indian Institute of Philosophy, Amalner (Maharashtra), and the Indian Philosophical Congress.

Founded in 1925.

LINGUISTIC SOCIETY OF INDIA, c/o Deccan College Research Institute,

Poona-6.

Voluntary.

Fostering interest in linguistic studies; organises meetings and discussions.

Publishes the journal, *Indian Linguistics* (started in 1931 at Lahore).

Founded in 1928 at Lahore; head-quarters shifted to Calcutta in 1937; in 1954, Calcutta and Poona made joint head-quarters.

NUMISMATIC SOCIETY OF INDIA, Banaras Hindu University, Varanasi-5.

Voluntary; regd.

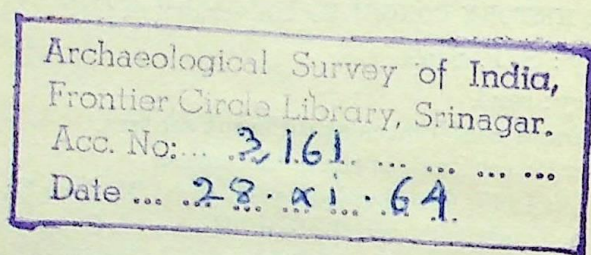
Holds annual conferences; research and training in the study of

numismatics ; interested in publishing the *Corpus Numismatorum Indicarum* in 9 vols. (vol. IV published).

Has 1,200 books and periodicals ; collection of gold coins.

Publishes the half-yearly *Journal of the Numismatic Society of India* (Vols. 25); has published 13 books and monographs ; 45 Numismatic Supplements.

Founded in 1910.



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